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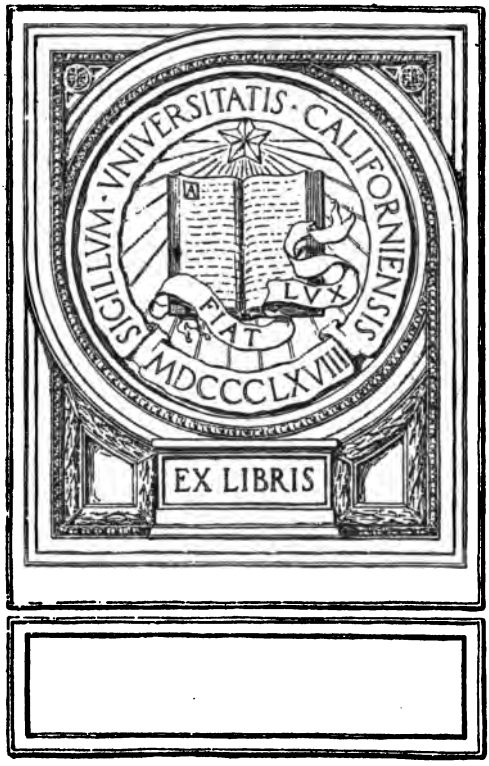

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WORLD EDUCATION

A DISCUSSION OF THE FAVORABLE CONDITIONS FOR A WORLD CAMPAIGN FOR EDUCATION

BY

W. SCOTT

Secretary of the New England Education League and International Education Conference

The successive generations of men, taken collectively, constitute one generation. — HORACE MANN.

I will bear in mind that the world is my native city. — SENECA.

Eine von der Menscheit fuer die Menscheit geschaffene, internationale, universelle und unvergaengliche Institution, mit der Bestimmung, das geistige Erbe von Generationen und Epochen, gesichtet, geordnet und vermehrt, ohne Unterlass den Naechstkommenden uebergeben. — FRANZ KEMÉNY.

Methinks I see in my mind a noble and puissant nation, rousing herself like a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle, mewing her mighty youth, and kindling her undazzled eyes at the full noonday beam, purging and unsealing her long abused sight at the fountain itself of heavenly radiance. — MILTON.

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WORLD EDUCATION

CHAPTER I

The Characteristic of the Nineteenth Century

The history of liberty might be made the central thread of all history. Lord Acton.

THE nineteenth century made important additions to the sum of knowledge. It gave birth to new sciences. Vast accumulations of data were gathered, the relative prominence of departments of knowledge was modified, and there were remarkable movements in every area of action. But a survey of the century will probably show that its preëminent feature was its diffusive energy. This was favorable to the spread of knowledge and the general advantages of civilization.

Personal liberty during this period was marvellously advanced. Serfdom fell in France in the revolution of 1789, in Germany in the first half of the century, in Russia in 1861, in Poland in 1864. The foreign slave trade was abolished by Austria in 1782, United States and Great Britian in 1807, Spain in 1817 and Brazil in 1826. Slavery flourished longer but the century has witnessed revolutions in human society resulting in the emancipation

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of millions of slaves. Slavery ceased in the British colonies in 1835, and in the United States in 1863, and Brazil in 1889. The march of freedom has been incessant. A just and humane spirit has wrought these changes and tends to produce a better social condition everywhere.

The progress of commerce is one of the noteworthy facts of the century. To the commercial activity of the times the inventions and discoveries, made or more fully applied during the period, contributed. The steam engine is chiefly associated with the name of James Watt who died in 1815. The names of Fulton, Stephenson, Morse, Henry, Edison, Bell and others, men of scientific genius, are associated with steam-boat, steam-railway, telegraph and applications of electric power. The first steam locomotive ran in 1804, a steamboat made a successful trip in 1807, in 1819 the steamer Savannah crossed the Atlantic. The first Atlantic telegraph landed in 1858 and 1866. It has been followed by a telegraphic system which brings the business centres in touch with all parts of the globe. Important and numerous electric inventions and discoveries mark the closing years of the century, and make intercommunication easy the world over. These conditions have been further changed during the first decade of this century by the good roads movement, the automobile, wireless telegraphy and aerial navigation.

The march of commerce was facilitated by great public works, commercial treaties, national or inter-

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national expositions of industry, and various enterprises tending to make mankind familiar with the work and products of all peoples. The Erie canal in 1824, the Suez canal in 1869, the Union Pacific railroad uniting in 1869 the Atlantic and Pacific coasts, the London exhibition of works of industry of all nations in 1851, the numerous treaties and conferences for international commerce, the penny post of 1840, the international postal union now established, the Siberian, Pan-American, Cape to Cairo and Australian railroads, constructed or projected, are among the facts which have promoted business intercourse among nations. They suggest the commercial union of mankind.

The changes in government were striking and extensive. These changes were brought about chiefly by popular agitation and legislation, but wars were not wanting. Two of the most destructive wars of history redden the century's pages, the Napoleonic wars from 1793 to 1815 in the old world, and the American civil war from 1861 to 1865 in the new. These tremendous conflicts have had deep influence on civilized government.

The United States in 1800 held no possession west of the Mississippi, and Florida and Louisiana belonged to European powers. By cession and purchase its area increased 4.3 times, exclusive of its latest territory. The growth of the British Empire also was remarkable. The unification of Italy occurred in 1870 and the reëstablishment of the German Empire in 1871. Russia, with immense

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stretches of territory and population, rose to an authoritative place in the old world, and Japan appears as an ancient nation taking a new and strong hold on the world's life. A fresh impulse stirred races, quickened race ambitions and introduced new and powerful forces among mankind. The rise of the people by industry, education, a larger share in government was a widespread and pervasive influence. Governments are working to a greater harmony by diplomacy and international law. A pacific and humane spirit is supplanting militarism and the time may not be remote when disarmament shall prevail among nations. Questions of government are handled and discussed as never before, and the demand for better and more equal government is universal. While great evils exist, the general and gradual improvement of government is beyond doubt.

Whether the century was relatively a productive period in literature is a question upon which differences of opinion exist, but famous names appear among its writers in every department. The diffusion of literature in books was facilitated by improved processes of printing. Extraordinary activity is apparent in forms of popular literature which treat of themes and events in a brief and readable way. It was an age of review, magazine and newspaper beyond all former times. A group of reviews started near the beginning of the century in Great Britain. The Edinburgh Review in 1802, the organ of the Whigs; the Quarterly Review in

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1809, the mouthpiece of the High Tories; the Eclectic Review in 1805, representing Protestant Dissenters; the Christian Observer in 1802, conducted by the Evangelical party of the Established Church; Blackwood's Edinburgh Magazine in 1817, maintained by the High Tories; the Westminster Review in 1824, advocating radicalism in church, state and legislation, — these publications began an era in periodical criticism. Their influence on the public mind was powerful. A large number of popular magazines and newspapers began also in America, France, Germany and other leading countries. In 1831 the first newspaper appeared in Constantinople, and in 1850 the Pekin Monitor was printed in China. Many newspapers became widely influential. The new profession of journalism claims many of the ablest men in all civilized lands. The spread of news, information and opinion by the daily paper is one of the marvels of the times.

The diffusion of religion was also characteristic of the century. Each age has its peculiar religious history. The extension of religion is a constant movement among mankind. Like the spread of light or the falling of the dew, it has often been silent and without observation. The progress of ideas, the operation of moral and spiritual forces may thus be unnoted though real. The century witnessed an extension of religion in ways which are without parallel in history.

The routine effort of Christian churches was improved. Greater activity and intelligence are brought

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to bear upon the work undertaken. The needs of man and how to meet them occupied thought, led to experiment and appropriate effort for existing personal and social wants. How to turn to best service resources formerly unused or only partially used resulted in societies for the young, for different sexes and ages, until religious and philanthropic organizations became numerous and in many cases vast in size. To some extent these movements failed to do the good expected from them. Their number may wisely be decreased and wholesome changes promotive of economy of time, money and energy inaugurated, but it is also evident that the Christian element in society awakened to a new sense of its resources, opportunity and duty. Great waves of religious excitement also passed over society during this period. The revival connected with the Wesleys and Whitfield antedated the century. It is a type of numerous movements affecting communities, or large populations during the century. The religious revival in America in 1858, in Ireland in 1859 and others, local or extensive in character, appear in the religious history of the times. While some writers disparage these movements as abnormal or transient, a more just estimation of social forces recognizes in them indisputable elements of progress. Man's personal and social life is epochal. Human movements as of politics, reform, commerce, education advance with concentrated power like the march of waves from the deep. History is characterized by the flow of mighty and uplifting tides. In

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connection with so profound a sentiment as religion these movements are co-extensive with history and result in permanent good to mankind.

Another feature of the diffusion of religion was the organization and enlargement of missionary efforts. The Roman Catholic, Moravian and others were in the field before the nineteenth century, but the extension and success of Christian missions since 1800 have been phenomenal. The London Missionary Society started in 1794, the American Board, societies of Baptists, Methodists, Presbyterians and Episcopalians, originated from 1810 to 1846. The missionary chapter in the history of the century, when written, will show the scope and nature of the work accomplished. The missionary has done his work in obscurity and in the face of peculiar difficulties. He has contributed to the advancement of knowledge in geography, ethnography and other sciences. Through him the arts and benefits of civilization have been introduced among many backward peoples. The effect of his direct religious effort has been to change for the better the character of numerous individuals and communities. The truths of Christianity have thus gained currency in many nations, shut against its missionary at the opening of the century. Such truths transform society wherever they obtain a foothold, but changes animated by justice and truth are in harmony with the progress of the race.

The comparative study of religion has been lifted into increased prominence as nations have been

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brought nearer together. Such study reveals the variations of human thought on the relations and problems of life. The spiritual experience of the human race has a depth and mystery which pertain to no external interests. Fuller investigation in these lines is inevitable and must result in the diffusion of truth and the good of humanity. It tends to reveal that higher unity of humanity overlooked by statesmen and race propagandist, but taught by religion in its purest forms.

Public education as a social necessity became general in leading nations during the century. It is regarded as a primal and fundamental interest of society, especially in countries where government is of the people. To train each child aright is the surest way to maintain and improve the social order. Opinions on questions of education vary, but the best attainable education is believed to be a universal necessity. How to bring this inalienable right to every child is a question of the first importance as the twentieth century opens.

The same diffusive energy, manifest in other activities of society, has affected public education. Changes in public opinion on the subject from those prevalent at the beginning of the nineteenth century in England, America and other countries are striking social phenomena. The practical results that have been accomplished are among the noblest achievements of the times. The rudiments of knowledge have been brought to vast multitudes to whom elementary training was formerly denied or thought

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unnecessary. The revolutions in public opinion and the enlargement of opportunity in education are as remarkable as any movement of the age. They are signs of promise for the future of mankind and open a new era.

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CHAPTER II

The Question Stated

Man cannot propose a higher and holier object for his study than education and all that pertains to education.

Plato.

After bread, education is the first need of a nation.

Danton.

THE spirit of the modern educational tendency is well expressed by Talleyrand, minister of public instruction in France in 1791. He said, "While it is impossible for any one to learn everything, it should be possible in a well organized society for one to learn anything." The working out of this principle in detailed form places the accumulated knowledge of civilized man at the disposal of every member of human society, and from this treasury of study and experience each human being may draw what he chooses within the limitations of his own powers. The result is that the school, broadly interpreted, teaches everything; the learner may get instruction in any line his natural ability enables him to pursue.

It is probable that this idea is embodied in the institution which we term the school even in its simplest form. The elementary school, for example, which teaches the three Rs so-called, reading, writing and arithmetic, properly understood, is a school

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of universal learning. That is, these common studies are typical or symbolic of vast areas of knowledge, and are selected for that reason as well as because they are easily available.

Reading puts man in communication with the messages of the external world as revealed by the sense of vision. The usual object to which this art is applied is the printed page. But we read in a far greater and more varied way than that. The drawing, map, or chart, the painting, works of art, music, the invention, the machine, the human face, action, noble or base, events, — whatever is written in the heavens above or in the earth beneath one may read. Thus the message of the outer world, whatever addresses the sense perception, is readable, and in truth included in the first R, as a type.

Besides, if rightly mastered in its rudiments, reading calls into play the powers by which man learns to read the meanings of things and of life, commonly unseen. James Watt, the inventor of the engine, Stephenson, who put it on wheels and framed the locomotive, later inventors, who made it dive in submarine or float in flying machine, have simply been more deeply read than ordinary men in the resources of nature and mechanics. Pioneers in science and inventive arts, founders of states, teachers of the moral order of the world, have read better than others, have come nearer to the heart of things. The art of reading is expansive and inclusive to a marvellous degree. The first R is the type and symbol of all knowledge. The world is a reading book.

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Writing points both to the common script and to greater things. For man writes not only in script, but on canvas, in stone or iron, in tool, machine, invention. Language, literature, music, art, trades, industry, commerce, laws, customs, institutions, the achievements of individuals and races, — what are they but forms of writing in which the human intelligence and will have found expression? One may follow the copy set, another may make his own copy, still another may conceive a new design; but all are busy at the second R. Page fair or blotted, hand firm or trembling, the writing goes on, — life, character, ineffaceable records, written not wholly by ourselves, but in part by an invisible hand. Moreover, it is evident that an unseen intelligence, an infinite power also has set its mark on the page. We trace the characters written in man, in history, in earth and sky. Here are sacred writings none can fully read, but we discover in them the transcript of a higher will. "Celestial mechanics," a phrase of a great thinker, implies a mechanician of infinite resources, whose handwriting and plans appear in the myriad forms and movements of the universe. The world is also a writing book.

The third R, arithmetic, introduces to numbers, quantities, their size, value, relations, — a study which, as a type and symbol, is vast and unfathomable. The attitude of the human spirit toward life and the universe is in its essence a matter of arithmetic. How does a man measure a thing? What valuation does he set on that object, event, tendency,

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on himself, or others? For he is perpetually busy with his measuring-rule, making his estimates, true, false, or partial. Or, it may be, he errs by ignorance of the real issues moving about him because he fails to apply the third great R. To set the first thing first and to keep it there, to learn what is of most worth, to work out a wise order and proportion, — what are these but a nobler sort of arithmetic? To discover what combinations may be made or avoided, how things may cost too dear, and what is intrinsically and always precious, — these all seem naturally to group themselves under the last-named study. One cannot turn to the questions of our time or of the past, whether in education, home, work, business, government, without noting how omnipresent these issues are, and how they perpetually face mankind. They touch war and peace, the rise and fall of states. From personal interests to a world's affairs, from the single event of a man's life to the perplexing tangle of interracial relations, none can escape the study of higher arithmetic without detriment. The conceptions derived from the contemplation of the universe have their mathematical side. The precision of cosmic movements, seasons, tide, the procession of worlds, reveal an infinite mathematician at work. As we follow that work we find the moral and spiritual order a basic and constant factor.

It is because the three Rs are far reaching symbolic studies, convenient and available types, that they have come into common use. The teacher, how-

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ever, must point out to the learner that these early studies open on the broad highways which traverse the whole field of knowledge. Let them have a right interpretation and they become tools, types, and symbols of universal learning.

The opening of universal knowledge to the learner is thus no new thing, but an idea which has existed in the simplest forms of the school. That this latent meaning of the school whether in the humble local effort, the state and national system of education, or in still larger international enterprises, has escaped observation is not to be wondered at, for the full uses of familiar things frequently go unnoted until a deeper insight reveals them. On the side of the school, therefore, universal education requires that everything which reason and necessity dictate shall be taught, that the school shall be a place of universal learning. Dr. Johnson's definition of a university as "a place where everything may be learnt," fits the ideal of the school and school systems, whether of the small town or civic unit, the great city, state, nation, or in possible future international movements, the human family.

To turn to the learner, universal education is sufficiently comprehensive to embrace everybody. The theory enjoins upon society the obligation of due training and instruction for each human being. If there are in any case natural disqualifications, such instances are confessedly rare, and even where they may exist in a measure the progress of educational ideas and methods seems steadily to lessen the

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number and area of the non-teachable. In working out this aspect of universal education, society must bring to every human being an adequate education as his birthright in human society. The actual application of the idea to human life, like the bestowment of other personal, social and civic rights and privileges, has been and may continue to be slow and gradual. The recognition of the idea, however, as part of the economy of civilization is an indication of gain and progress. The changes and advance of society have for various reasons set emphasis on the principle that it is both the interest of the individual and of society that every human being should be brought to his best estate so far as education may contribute to that desirable end. Closely related to this end is the advancement of social groups, small or large, whether of the local community, state, nation or entire human race. This idea is firmly fixed in modern thought although humanity has yet to go forward a long way before it has been effectually realized.

In universal education, therefore, these two great ideas are involved, the school (and by the school we refer to the general educative process of society as well as what is technically termed school) must teach everything necessary and reasonable, and the learner must be enabled to learn anything desired and within the reach of his powers. The curriculum of the school thus embraces everything. Further, the school and the learner are not to be restricted to locality, nation, or favored race, but include all mankind.

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CHAPTER III

Obstacles

Promote then, as an object of primary importance, the general diffusion of knowledge. WASHINGTON.

AN inquiry into the obstacles to universal education reveals many interesting sides of the evolution of civilization, and runs out into historic conditions which though subject to continual variations are yet deep rooted. What are termed the governing classes of society have profoundly affected education from age to age. It is impossible here to introduce a protracted discussion of this factor in education, but its place and power are obvious to the student of education and social history. While the present is a democratic period and in theory the whole people govern, thus obliterating a governing class, a deeper insight into affairs shows that this is a theory and tendency rather than a well worked out principle. The governing class may be defined as that group within society which wields paramount influence. Historically various governing classes have appeared, as the military, the priestly, the titled, the professional, the commercial, the literary classes, individuals or classes distinguished by birth, wealth or industrial preëminence. These have shaped education in a remarkable degree. They have dictated

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its character and extent, who shall enjoy its privileges and who shall be excluded from its benefits. They have invested the prescribed forms of education with a dignity and a social estimation which have been prevailing and often oppressive. They have taken possession of the approaches of influence by which society is reached, and have by effective means dominated their respective periods. The struggle for a broader, more reasonable and adaptive education has been ceaseless as is the case with other struggles for human rights and privileges. These adverse conditions or obstacles have not arisen wholly from personal or class selfishness but also from the limitations in intelligence and applied ideas which have prevailed, as well as from larger influences at work in human evolution, but not fully understood and often quite unknown to the body of society. Gradually, as the respective classes of society are assigned their places in the larger and comprehensive social unity, the class educational ideals become modified, and the educational theory grows more universal and fits itself to the aspirations and genius of humanity.

To enumerate specific obstacles to universal education, that of race stands conspicuous. The attitude of American society toward the education of the black race,[1] which is a comparatively recent aspect of education, is an illustration in point. This attitude is partly explained by the fact that most of the

[1] Williams, G. W., History of the Negro Race in America (Chapter XII. Negro School Laws, 1619–1860), New York and London, 1885.

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black race in the United States occupied for a long period the status of an enslaved race. This obstacle was imbedded in legislation, in social conviction and industrial life. Sex [1] has been another obstacle in the way of universal education. The opening of the schools to women, especially in the higher grades of instruction, is a movement of the last few decades. No argument is here attempted for one or another form of education for women, nor is it here claimed or advocated that an identical form of education is desirable for the male and female; it is simply stated, as is familiar to all students of the history of education, that woman's access to educational advantages has met barriers now more or less removed in many parts of the world. The religious test has been operative as a bar to education at the English universities. Until parliamentary action in Great Britain in 1870, dissenters were excluded from the universities. Poverty has also served as a barrier where tuition fees have shut out the poor student from educational opportunities. The introduction and expansion of free public systems of instruction in leading states and countries on the basis of a safe and wise public policy has done much to remove this barrier especially in the lower schools, and to some extent in the higher institutions. What may be termed the local barrier to education still remains to a greater or less degree, that is, the smaller or poorer civic unit which exercises under state control

[1] Boone, R. G., Education in the United States, p. 262, New York, 1889.

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educational function is unable to furnish an equal education to that of the larger or wealthier town or city. Here the small country town is commonly at a disadvantage schoolwise as compared with the city, and the poor state or country in comparison with the larger and richer. A narrow and exclusive idea of education has prevailed as a result of one or more of the above named obstacles. The professional, wealthy and leisure classes have shaped the schools to meet their class ideals, and thus the industrial, mechanical, agricultural and laboring classes have had scant provision even in educational schemes avowedly public and for the people. The broader movement, called the school of modern democracy, has somewhat enlarged the system of popular instruction and recognized the wisdom and necessity of a more natural and comprehensive educational scheme.

The obstacles to universal education here enumerated in a general way might be set forth in details at much length. Their persistence, injustice, and evil consequences might be illustrated from personal and social history, as well as from the larger fields of national, international and race experience, for ignorance, mental repression, narrow training are a menace to the whole fabric of human society. It would, however, be a serious error to overlook the other issues which the ardent educational reformer is prone to forget, that is, the condition of friction and conflict in human affairs. This appears in educational ideas and administration. It both aids and

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retards educational and social progress. The contributions of the governing classes of society to education have been important and valuable, and, in current and future readjustments of education as a personal, national or world force should be retained and set in right relations to universal progress.

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CHAPTER IV

Progress Made, Voluntaryism

A chief distinction of the present day is a community of opinion and knowledge, in different nations, existing in a degree heretofore unknown. Daniel Webster.

Tous les hommes éclairés s'empressent de reconnaitre, qu' il n' y pas ou ne doit pas avoir une science française, une science allemande, mais que la vérité, une pour tous, doit être recherchée d' un commun effort. Larousse.

JOHN FOSTER in his celebrated essay, "The Evils of Popular Ignorance,"[1] issued in 1819, pleads for a national system of education and appeals to the governing classes of Great Britain to grant the ignorant mass of society access to the rudiments of learning. His plea for elementary instruction for the people is historic. It moves about the whole horizon of motives to show that selfish as well as high considerations should move the influential classes of a nation to assume this task. The appeal of John Foster is not a solitary voice crying in the wilderness of popular ignorance. Other strong appeals and numerous efforts, more or less isolated and temporary, but adding to the general onward movement, appear in the educational history of the past

[1] Foster, John, An Essay on the Evils of Popular Ignorance, 1819 (several editions), Revised, New York, 1859.

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century, not to go back to earlier periods. The transition from the conditions under which John Foster's plea was made to existing conditions has been so swift and vast that it properly ranks among the wonders of the world. The few intervening decades show the establishment of systems of elementary popular education among all leading nations and a movement toward this goal among backward nations. Further, resting upon the basis of widespread elementary education, a system of secondary education has been built up which is undergoing expansion. Still more, in some states and countries the highest areas of education, the university and the school of research, are established and are opened free to all the people. A distinguished university president, President James B. Angell of Michigan University, recently made the following statement: "From Ohio to the Pacific and from Minnesota to Texas education is free from kindergarten to university, and supported by public tax, and there is no tax more willingly paid by the people." This statement, which might be put in other forms and somewhat modified in many other sections of the world, indicates a change and expansion in popular education, silent, irresistible, which has marked the last century. This movement has not been estimated as highly as the future historian is likely to estimate it, for among the revolutions of the last hundred years none is more remarkable and noteworthy.

The influences which have co-operated to produce this change of attitude toward popular education in

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some parts of the world, and also to give a material impulse to universal or world education, have been various, and are worthy of careful examination both on account of what they have done and what they may still accomplish.

Among the early, and, we may add, permanent promoters of education is voluntaryism. This may appear, Proteus-like, under many forms. Private individuals, persons of wealth, religious denominations, efforts emanating from groups of men led by philanthropic or business motives, the press and other agencies apart from government, have played no small part in the advancement of popular intelligence. These contributions may be made clearer by citing some notable examples in illustration. Peter Cooper of New York City, who accumulated a fortune in industry, and who lived from 1791 to 1883, founded in that city an institution for the free instruction of the young. Its work is broad and effective and reaches a large number of students. Its usefulness has commended the institution to other benefactors by whom it has been aided and enlarged. The Cooper Institute is worthy of study as an example of what a single individual, a pioneer in education, may accomplish, self-impelled to the task of increasing the educational opportunity of the people. Ezra Cornell (1807–1874), the founder of Cornell University, declared, "I would found an institution where any person can find instruction in any study." [1] He thus expressed the idea which is at the heart of uni-

[1] Autobiography of ANDREW D. WHITE, Vol. 1, p. 300, N. Y., 1907.

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versal education. The university [1] which he established, with the co-operation of the national government, shows how a voluntary worker in the field of education may serve a commonwealth, as Peter Cooper served a metropolis. Friends of education have given an impulse to education in a wider area, as George Peabody (1795–1869) in the Fund for Southern education, John D. Rockefeller (1839–) in the education fund in aid of higher education throughout the United States, and Cecil John Rhodes (1853–1902) in the fund to promote the education of picked youth among Anglo-Saxon peoples under the auspices of Oxford University. One of the broadest donations to education was that of John Macie Smithson (1765–1829), who bequeathed to the United States of America £105,000 to found at Washington an institution "for the increase and diffusion of knowledge among men." This fund started the Smithsonian Institution which under the patronage and further aid of the United States government is one of the world forces operating for universal education. It is obvious from even a superficial study of the voluntary movements of recent decades that progress is making toward the application of the idea of universal education, that is, toward the education of man irrespective of locality, nation or race. To this end the voluntary efforts of men eminent in philanthropy, industry, or citizens of the world are the strongest elements, especially in the earlier stages of the work.

[1] Gives free education to 600 youth from New York State.

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In citing the above-named instances of voluntaryism in education it should be added that the list of benefactors to education, who have aided this cause locally or in a larger area, is long and growing. Others might readily be mentioned whose services in this connection have been as great, if not greater, than any here recorded. Besides, numerous examples appear where an individual without large pecuniary wealth has accomplished vast results. Thus Mary Lyon, the founder of Mt. Holyoke Seminary; John Pounds, the starter of ragged schools; Robert Raikes, the promoter of Sunday Schools; John R. Vincent, the originator of the Chautauqua movement; Dwight L. Moody, the originator of the Northfield schools, and other men and women to whom education as a social, constructive force strongly appealed, and who had the genius to invent or marshall educational resources, have been potent factors in popular education. The services thus rendered have been so marked that many incline to the view that the greatest services are not those which money can supply or command, but of a higher and, what may be termed, a spiritual kind.

Religious bodies or associations which draw their support from the churches and from the religious sentiment diffused throughout society fill a large place in the progress of education. How the religious motive affects the cause of education is a subject which opens a large field to which we need not here refer at length. Religion is placed by some thinkers under education as itself fundamentally an

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educational force; others set education under religion as one of its natural products. Our aim is simply to show in brief the debt of modern education to religion. It may be said that religion, notably Christianity which is prevalent in the western world, is an intellectual as well as a moral and spiritual force from the fact that it has been the vehicle for the diffusion of a body of literature, the Bible, which itself is a generally accepted interpretation or mirror of human life; that it is the parent of the greatest ideas which the mind can grasp, as the idea of God, the universe, man as a cosmical being or a member of the universe. On the moral plane also religion is an efficient factor in education in the larger sense, for it influences character and conduct; invests human life from infancy to age with sacredness and dignity; and reveals with a force and beauty elsewhere unequalled the ideas of human relationships, equality, duty, the value and frailty of life, the pathos and inevitableness of death. This it does with a sobriety and wisdom far removed from the extravagances with which these themes are sometimes treated elsewhere. It not only deals with humanity in the large, the families, nations, epochs of history, and has a universal, world outlook, but invests the individual with remarkable interest, as though his life were a sacred place not to be lightly invaded or desecrated. It gives a status both to the high and the lowly, as the child, the stranger, the backward and the broken members of human society. It thus supplies educa-

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tion with spirit, motive or method of approach, and furnishes suggestion, illustration and material. The view of man which it presents, his capacity for improvement, its universal hospitality which is race inclusive, its tenderness and insight which permit no outcast class, its sane and practical view of life which is favorable to the harmonization of needless social discord and conflict, show that religion fits itself to the individual as well as to the whole race. The past century and notably recent decades reveal the close connection of the purely voluntary and religious spirit and the general progress of education. This spirit has been a pioneer, incentive and reinforcement to state and national education. It holds a similar relation to international educational efforts as yet in their infancy, but is freer in its adaptation and mobility. The pervasive influence of religion as it affects society in institutions, work and government creates a favorable condition for educational effort whether local or universal. The schools planted and maintained by the religious bodies in the various countries aggregate a great number. Some statistics [1] are furnished to show what some religious bodies are doing for education in the United States and in other countries. These statements are incomplete, but suggestive of the great work conducted under religious auspices the world over, a work likely to increase in the future.

An examination of the educational work of some leading religious bodies serves to show the possibili-

[1] See also church year books in Bibliography.

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ties of a free, voluntary organization in the diffusion of educational opportunity. An interesting compilation appears in the report for 1909 of the United States Commissioner of Education, giving a list of universities, colleges and technological schools in the United States for men and for both sexes, and stating whence such institutions derive their support. It is indicative also of the large place which the religious denomination fills in American higher education. The total number of the above-named institutions is 493, classified as follows:

State (national, state, city, territorial)		88
Non-sectarian		84
Religious Denominations:		
Baptist	34	
Christian (Disciples)	14	
Congregational	13	
Lutheran	23	
Methodist	68	
Presbyterian	44	
Roman Catholic	54	
Other religious bodies	66	316
Unclassified		5
Total		493

The Young Men's Christian Associations rest for their support chiefly on a group of Christian denominations (Protestant) and have educational centres at many of the world's chief cities as well as in minor communities. Such centres are numerous especially in Great Britian, Germany, the United States and Canada, but they are also found in many other parts of the world.

A Summary of the Associations in all countries follows:

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Country	Number of associations	Number of members	Paid general secretaries	Buildings owned or occupied by Associations	Value of buildings and grounds
North America (including Mexico and West Indies)	2,017	498,146	1,079	698	$50,928,515
South America	9	2,614	13	2	160,000
Europe	5,723	353,734	279	507	10,515,805
Asia	297	21,783	126	37	1,044,000
Africa	21	3,393	8	4	500,000
Oceania	21	10,180	16	16	1,054,655
Totals	8,090	889,850	1,521	1,264	$64,202,975

In its educational work the Young Men's Christian Association seeks to improve both men and industry. It has 2,443 teachers instructing 52,247 employed men and boys, equal in number to nine Harvards or eighteen Yales. They study 140 subjects in commercial, industrial and technical lines. They pay $430,000 in tuition fees toward $661,000 annual expenses. In addition 18,000 others study in educational clubs; 430,000 others attend practical talks.

The religious bodies constitute a factor in the movement under consideration. During the past century this influence has appeared in the training of teachers, the establishment of schools of all grades, including higher institutions, in the creation of public opinion which has made state and national education possible among western nations, and advanced education the world over. The voluntary character and the mobility of religious bodies are favorable elements for educational effort. The work to-day

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conducted under their auspices is widely diffused. It comprises educational enterprises, which are of a high order in quality and centres of good influence in many countries, among the backward as well as the foremost peoples. Doubtless all these teaching forces will secure better organization and in consequence greater economy and efficiency. The religious body may thus come to a deeper consciousness that it is a world force in education. It is also possible that coöperation among religious bodies which have hitherto been isolated in educational effort may be recognized as necessary to the best results. A closer and more organic coöperation is beginning in the most populous of the oriental cities and at other world centres. It is unnecessary here to enlarge upon these phenomena in modern educational opportunity. When the nature of religion and of education, conducted from a religious motive, are considered, the future of the religious element of society in education is clearly destined to be noteworthy. Both religion and education are essentially diffusive in their nature. It may be found possible without the sacrifice of cherished convictions for religious leaders who differ in their faiths, as those of the Christian and non-Christian worlds, all claiming to serve the good of humanity, to unite in some areas of educational effort. Among these are the diminution or removal of illiteracy so that all mankind may have access to the learning of the world, and the application of science to the world's work so that the lot of the workers of the world may be

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alleviated. Such coöperation, if practicable, may lead also toward world betterment, an aim which commends itself to men of moral ideals the world over.

Under the head of voluntaryism also may be noted numerous organizations of teachers and others more or less directly engaged in the work of education. These are commonly maintained without aid from government or wealthy donors. One of the most conspicuous examples of a great teachers' association is the National Education Association, which meets annually at some point in the United States. It has 7000 permanent active members and annual income of about $40,000, derived mainly from small membership fees. Its accumulated funds are $170,000, and its annual sessions extend over six days. In some years as many as 25,000 to 30,000 teachers have attended its annual sessions. The organization comprises eighteen different departments, which are independent societies with separate sessions, federated in the general organization which holds a certain number of general sessions during the annual meeting. The association has a permanent secretary, publishes annual proceedings, a volume of special value as indicating the educational conditions throughout the United States. Persons from adjacent countries, as Canada, are connected with the association, which probably represents the English-speaking teachers of North America as adequately as any existing association. The influence of this voluntary body is extensive, but other educational

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bodies of great influence, more limited in membership, also hold important annual sessions and render notable service to education. These embrace university, college, secondary school, state, county and other organizations of various kinds, including librarians' associations. In other countries important voluntary educational bodies flourish. The British Association for the Advancement of Science is a conspicuous example. Its annual meeting, held in different parts of the British Empire, brings together a large number of eminent men of science, and is one of the great annual events of the educational world. Its remarkable mobility is shown by the wide distribution of the places of annual meeting, as South Africa, in 1907; York, England, in 1908; Winnipeg, Manitoba, in 1909. The Ligue Belge de l'Enseignement and numerous other voluntary societies in different countries are an important element in national education. A closer relation among national societies by international coöperation seems probable, if not necessary and inevitable. Various international associations already exist in the interest of special sciences. International education congresses and associations, as the International Association of Academies, have been noteworthy in the educational history of recent years. These facts point toward the better organization of teachers and teachers' resources the world over for universal education.

The federation on some just plan of the higher educational institutions of the world or their co-

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operation for specific purposes related to the education of the world is suggested by co-temporary movements which bring these centres of education into closer relations. Among these are the exchange of university lecturers or professors, by which the services of eminent teachers from one university may be secured at other university centres. Already England, Scotland, Germany, France, Denmark, Scandinavia, Italy, Japan, and the United States participate in this form of educational interchange with mutual benefit. This international service of learned men is sustained by private endowment, government subsidy, or in other ways. The important suggestion is that the plan is capable of enlargement, and by appropriate support may make the higher learning of the world contributory to the intellectual progress of all nations.[1] The relation of the teacher and education to world betterment and politics, to international peace, friendship and coöperation grows more apparent with the progress of the educational idea.

Numerous other agencies, voluntary in the sense that they are without government support, exist upon which we may not here enlarge. Among them are schools of correspondence, lyceums, museums, books, periodicals, libraries, the press, organizations of women, of labor, of boards of trade, of agriculture, of the older and newer professions, all of which, as their proceedings demonstrate, set more or less em-

[1] Schuster, Arthur, International Science, S. I. R., 1906, pp. 493–514.

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phasis on education. Business corporations also have in some cases established schools, technical in character, for the better development of their own work. The railways, mechanical, electrical and other establishments have achieved remarkable results in this connection. This is one of the results of new scientific discoveries, mechanical inventions, and the application of science to the world's work which have necessitated improved technical training and have produced new professions. The bearing of these enterprises on the training of human society is evident, and the more remarkable because they spring not from government action but from voluntary initiative.

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CHAPTER V

Progress Made, Government

The commonwealth of mankind.

Seneca.

Education is the chief defence of nations.

Burke.

The great problems of creation link all humanity together.

Arthur Schuster.

THE place of government in education is so large that it will be impossible to furnish here an adequate statement of its work. It will suffice, however, to suggest some lines and areas of educational effort which government cultivates. The difficulty of classifying effort as emanating from governmental, private, voluntary or religious support or initiative is obvious to every student who seeks to trace the educational movement throughout a generation or longer period. For while these agencies are formally separate and independent, they naturally interpenetrate one another, owing to the complicated nature of human society. Government, especially modern popular government, rests upon the will or voluntary support of the people and is affected by the religious, ethical, social and industrial ideals; it is, in theory, the people organized for certain specific ends; among these ends education has grown from slender beginnings to vast proportions. To exhibit the part of government in education from

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the small civic unit to the state and nation and, further, the coöperation in a measure of different governments by international action is too large a matter for our present limits. It is here necessary to compress statements so far as possible.

One of the most interesting and common examples of government action in education is that of the smallest civic unit, to cite an illustration from New England, the town unit. Under town government the people, or the legal voters, assemble to act among other things upon the question of public education; to vote their appropriation to be devoted to the cost of buildings, supplies, teachers' salaries and other expenses, to deliberate on the kind of instruction and other matters pertaining to the conduct of the schools. The scope of their action is limited by that of the state or larger civic unit, but much remains subject to town action. The value of these meetings of the people in the interest of education, as well as other functions of government, is obvious, for it brings home to every member of the local body politic the subject of education as a vital and fundamental matter. It compels thought, discussion, action, and, what is one of the sovereign features of government, taxation.

The city, especially the large city and preëminently the city of the first rank with a population of half a million or more, fills a great place in education. The city stands for a concentration of the population, wealth, talent and resources of an extensive area. Its magnitude is relatively greater than is generally

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understood. New York City, for example, has a population (1910) of 4,113,043. This much exceeds the population of any of the United States, except four, viz., Illinois, New York, Ohio, and Pennsylvania. It is 1,109,363 above that of Massachusetts, and 1,162,936 more than the aggregate of all the rest of New England. The property valuation of New York City is $7,416,838,299 — over seventy-five per cent of New York state, greater than any other state of the United States, and above the total valuation of New England. Boston in population exceeds New Hampshire, Vermont, or Rhode Island, and its valuation is greater than any New England state, except Massachusetts, and also exceeds the combined valuations of Maine, New Hampshire, Vermont and Rhode Island.[1]

Similar comparisons apply to all the great cities of the world. The movement of society toward cities during recent decades has been remarkable. It is illustrated in every modern country, especially where large industries and systems of transportation prevail.

The great city makes a unique contribution to education in its local aspects and furnishes important suggestions for universal or world education. Its contribution touches, among other items:

(*a*) The scope of education. The large numbers of urban youth, their varied needs, adult or supplementary instruction, the industrial conditions make a broad type of education imperative, and also lift

[1] World Almanac, N. Y., 1911.

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the plane of education into the highest areas. Thus ordinary instruction comprises a wider field than in the smaller community and is subject to frequent revision and expansion. Higher education is represented by the college, university, technical schools of many kinds, schools of research and professions. In some cases these are supported by the city government; in other cases the general advantages of the city furnish the opportunity for the location of the advanced institution.

(*b*) Equality of educational opportunity. The great city furnishes an illustration also of an important principle in education, that of equality of opportunity. The mechanism of the city affords the means for the application of this principle more extensively than the small and scattered community, for the city has wealth, population, facilities of transportation, the intelligence and energy that usually accompany the foregoing conditions, and these favorable conditions exist in a small urban area. The drift toward cities in the last half-century is a world phenomenon and has an obvious bearing on universal education. Whatever the city has of educational advantage, maintained by public tax, is open to all youth equally according to the measure of their aptitude and ability. This principle which prevails in the city is worked out less readily in the small and scattered communities and nations where area and limited resources present difficulties. It is, however, essential to universal education and the tendency is toward its world-wide application.

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(*c*) The great cities, especially those which have grown immensely during the past century, subsequent to the abolition or weakening of the feudal system and comparatively free immigration, afford also an example of international education. Many such cities are international in character, possessing large groups of foreign peoples undergoing the process of assimilation, and in addition certain dominant and numerically superior native elements. Boston, for example, has in its population (Massachusetts Census, 1905) 385,633 native born, 209,747 foreign born. The latter represent most of the countries of Europe and to a less degree South America and Asia; also a considerable element of the negro race. New York City has (1909) 37 per cent of foreign born; Philadelphia, 22.8 per cent; Chicago, 34.5 per cent.

An examination into the composition of other great cities reveals similar conditions, with more or less variations. The application of an educational system to the children of different nationalities, gathered in one civic society, is a striking example of the possibilities of international education, and suggestive of a still wider application of the same idea to all nations by some wise and adaptive educational system; that is, the great city teaches, among other educational lessons, the practicability and necessity of universal or world education. This principle is not new, for science, literature, music, art, mechanics, invention, government, ethics, religion, all features and possessions of civilization, are interna-

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tional in origin and development. They belong not to a part of the planet, but to the whole; not to one or few nations, but to the human race.

Passing from the great city to the State as it exists in a federated government, like the United States of America, certain state educational functions appear. The State is the guardian of the educational privileges of its people. Under State law the scope and kind of instruction are specified, educational taxation is arranged, supervision within appropriate limits is established. In addition, the State directly participates in education by the founding of schools, especially higher and technical institutions, by grants of funds to schools, and in various other ways advances education within its borders. It may also be said that many departments of the State in a general sense promote education by investigations, experiments, publications and other services which are in the line of research or of the diffusion of knowledge. A democratic state is itself an educational agency, and the conduct of government under a democracy from the simple local functions to the highest national action is conceded to be one of the most pervasive educational forces of society.

The nation also has its place in popular education. Every student of government recognizes the intimate connection between popular education and national welfare and efficiency. The United States of America has established a bureau of education, whose reports furnish information as to the educational work in all parts of its territory. They also give a broad

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world outlook on the work of education as conducted by other leading nations. Besides other departments of the government, notably that of agriculture, pursue special lines of inquiry and research, and by publications, and otherwise, give wide diffusion of knowledge.

National legislation has rendered important service to education. One of the historic educational laws in the United States is that named the Morrill Act, which established what are termed "the land grant" colleges, one in each state. These colleges have furnished free instruction in technological, agricultural and domestic science lines, and have produced noteworthy results throughout the nation. Other legislation, enacted or prospective, indicates that the nation has a large place to fill in the education of its people. As the state tends to level up the inequalities among its richer and poorer towns and cities, so the nation is likely to serve as an equalizer of educational advantages among its richer and poorer states and territories. National educational laws to teach the application of science and mechanics to the work of the people, to advance civic and liberal learning throughout the nation, are among the most effective aids to popular education. For obvious reasons, a wise educational law is in itself a far-reaching and pervasive influence. It expresses, forms and records public opinion, and may mark a new era in educational progress. The resources of a people stand back of its educational system and furnish a mine of support sometimes misused or par-

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tially wasted, but which, if administered with wisdom and economy, benefits the whole people and safeguards the national future.

Some remarkable examples of national work in education appear in the territories of the United States, before they are admitted to statehood, and in new possessions, as Porto Rico, Hawaii, the Philippines; also in Cuba, for a time under control of the United States. In the latter cases a general system of education was devised and established with a celerity which in former generations would have been impossible. It may be granted that these systems, imposed upon alien races, must have their defects and require careful revision and administration, but it remains that the establishment of such systems is a remarkable event illustrating large educational possibilities, the transference of educational power, international or universal education.

The establishment of libraries, museums, schools of special kinds, bulletins, reports and other publications of value; participation with other nations in educational enterprises which naturally require international action are familiar examples of the nation as a factor in education.

The postal system of a nation has many and varied uses, and its service to education does not receive due recognition. One of its aims is the diffusion of intelligence. In general, facility of intercommunication is in itself an educational factor, but the special and moderate cost at which newspapers and periodicals have mail carriage has aided the spread

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of knowledge by the periodical press, which without a favorable postal system would have been impossible. The further improvement of the postal system to embrace a book or library post is expected. It will make practicable a national library system, which, if extended to the postal union, assures the universal library whereby the reader in any part of the world shall have access to the world library wealth.

Government, since the rise of state and national education, ranks among the leading agents in education, and in some respects the first. An examination into the annual reports of a single nation, showing the scope and the magnitude of its educational function from its smallest unit to its largest institutions, reveals the vast number of persons under training, the great expenditure of public wealth involved, and the extensive character of the training provided.

The United States of America (exclusive of dependencies) for example, has in its common schools (elementary and high schools) maintained by public funds, 17,061,962 [1] pupils, or 19.62 per cent of the total population; 496,612 teachers; annual expenditure of $371,344,410 (1907–8). Great Britain and Ireland have in their elementary schools 7,094,414 pupils; France, 5,506,882; Germany, 10,224,125; Argentina, 543,881; Japan, 5,348,213; Australasia, 784,008. World statistics present similar conditions in all progressive nations. The educational enterprises of the nations which conduct sys-

[1] U. S. Com. E. R., 1908, Vol. 2, pp. 601–5, Washington, D. C.

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tems of public education show to what proportions education under public auspices and maintained by public funds has grown. The vastness of the work has in itself certain marked perils, against which civic society must be perpetually on its guard. Perils of extravagance, wastefulness, neglect of the individual in claiming to care for the mass of society, a delusive conviction that the size of the work may of itself have peculiar value, an arrogance toward other and voluntary agencies in the field, the temptation to a narrow, unethical conception of state education are among the defects which sometimes appear and require correction. It still remains that education under government control in its magnitude is one of the phenomena and marvels of the world.

The transition from national to international action for education is not so long or difficult a process as is commonly supposed. The leading nations in the conduct of their educational work are deeply influenced to-day by international motives. A volume recently issued to emphasize the need of secondary education in Great Britain pursues a comparative study of that educational area as it appears in three other leading nations, viz., Germany, France, and the United States.[1] The argument urges a British national educational policy based on international considerations. Commercial education, as conducted in Germany, contemplates not merely the improvement of domestic commerce, but the neces-

[1] WARE, FABIAN, Educational Foundations of Trade and Industry, N. Y., 1901.

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sity of training German youth to take part in the commerce of the world. Thus, to cite merely the language item, in the program of the German school of commerce, the languages of nations with which Germany cultivates commercial relations, as English, French, Russian, and others, are part of the scheme of instruction. Italy has undertaken an educational plan to train its people, where necessary, to be intelligent emigrants by furnishing instruction relative to countries desirable for the Italian emigrant, and knowledge useful and necessary for the prospective emigrant. In these and similar efforts it is evident leading nations are passing into a general policy of education where the national idea merges into a world idea. Thus a larger conception of education is fixed in national thought, which looks toward a new period of educational extension where it transcends national limitations and becomes universal, or world-wide.

The magnitude and variety of the educational work of the leading national governments, and the governmental coöperation of nations in certain functions which affect not one, but all countries, are indicative of a new attitude toward education as a constructive world force. Among examples of such international educational effort may be cited the International Chamber of Agriculture, with headquarters at Rome, Italy; the Bureau of American Republics, with headquarters at Washington, D. C.; the Postal Union, with headquarters at Berne, Switzerland; international expositions conducted

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under the auspices and coöperation of various governments.

The conditions, enumerated in this chapter, and the growth of ideals which affect all human interests, indicate the progress made toward universal or world education by society organized in government, and suggest its further development in the future.

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CHAPTER VI

Reasons for Government Promotion of Education

Puerilis institutio mundi renovatio est; haec gymnasia Dei castra sunt, hic bonorum omnium semina latent. Video solum fundamentumque reipublicae quod multi non videant interpositu terrae.

Sacchini.

The Commonwealth requires the education of the people as the safeguard of liberty and order.

Inscription, Boston Public Library.

THE more important reasons for the participation of government in education may be briefly stated.

(*a*) The police theory. The theory of government termed the police theory, which regards government as instituted for the protection of person and property, is one basis for the establishment of a good public educational system. Ignorance and personal and social inefficiency are a menace to all good government. The cultivation and diffusion of intelligence and virtue are essential to a sound social and civic state, and the foundation of stable and just government. This argument for public education was early recognized and is now generally conceded. Differences of opinion exist as to the extent to which the government should go in supplying educational advantages, but these differences do not lessen the conviction upon which free public education rests.

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Such education should reach every member of the body politic, especially the youth, so that the whole people may have suitable training. State and national education are the chief agents to meet these issues. While other agencies, private, religious, corporate, are valuable factors in the training of the people, the state and nation alone have the authority and resources requisite in this connection to reach the whole people. This argument has worked its way to public acceptance. All objections rest on subordinate issues, which the civic wisdom of the people will doubtless adjust.

(*b*) The constructive body politic. The police theory of government is conceded to be important, but it alone is partial and inadequate. The individual member of the civic society must be kept in order and prevented from doing injury to others, but he must also do his part in maintaining and improving the civic body. The constructive as well as the preventive and protective ideas are united in a wise scheme of universal public training. If a fairer and better civic fabric is to be built up, all must be fitted to contribute their share to the result. Hereupon rests the wisdom not only of a general educational scheme to reach the body of society, but of provision for higher education, even the highest, in order not only that all men may have opportunity, but that the ablest and exceptional members of society may be trained to the level of their powers. Society requires both the service of the body of the people whose personal resources are ordinary, and

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that of men of genius in science, art, mechanics, literature, and other areas of knowledge and attainment. The constructive idea in education opens new areas of opportunity and aspiration to mankind, and also tends to lessen the emphasis formerly attached to the police argument for popular education.

(*c*) The economic idea. Professor Thomas Henry Huxley, advocating the scientific training of English youth, said: "I weigh my words when I say that if the nation could purchase a potential Watt or Davy or Faraday at the cost of a hundred thousand pounds down he would be dirt cheap for the money. It is a mere commonplace and every-day piece of knowledge, that what these three men did has produced untold millions of wealth in the narrowest economical sense of the word." A new emphasis is now placed on the economic side of the material resources of society. This arises from various causes. The necessity for a reasonable maximum of result for a minimum of outlay touches modern life at every point, personal, social, corporate, governmental. The waste of public wealth, of national resources, the folly of the reckless rich and poor in expenditures, the frequent misplacement of resources designed for charity, education, and religion have been set forth by the political and social economist. Science has shown also how waste products may be utilized; how by-products may sometimes be as valuable as the direct products of industry. This comparatively new point of view affects the argument for public education. It lays fresh emphasis on the necessity

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of universal education and forces the idea of adaptiveness and discrimination into a public system which otherwise becomes monotonous, mechanical, and repressive. It claims that every human being has potential value, and it is the business of society to search out and utilize that value which might otherwise lie latent. As civic society becomes more conscious of its powers, it aims to bring each member to himself, to a consciousness of his powers, as an essential part of the public wealth. Its instrument in this procedure is chiefly educational.

(*d*) The corporate idea. The argument for public education has been well stated by Horace Mann [1] as resting on the corporate idea of society. Society, if well organized, is a perpetual corporation, one commonwealth, extending from generation to generation. It is the duty and interest of society to guard its members, for in so doing it guards itself, and by neglecting this duty, society itself is to a greater or less degree exposed to loss and peril. Public education in its aim to bring a member of society by appropriate training and development to his best estate adds to the corporate wealth and well-being of the whole. This argument presses the cause of education close to the whole social body. It is not a benefaction of wealth, nor a necessity of the poor, nor a requirement of a social, industrial, or other class or stratum, but a concern of the body politic as a perpetual corporation, or commonwealth.

[1] MANN, HORACE, The Ground of the Free School System, Old South Leaflets, No. 109, Boston.

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CHAPTER VII

Favorable Conditions

It is for man to tame the chaos; on every side to scatter the seeds of science and of song, that climate, corn, animals, men, may be milder, and the germs of love and benefit may be multiplied.

Emerson.

THE recognition of the idea of universal education as applicable to all peoples in all parts of the earth is probably very general, and at this time awakens little or no serious objection or opposition. Differences of opinion may appear among educational leaders and also among statesmen, men of affairs, and other influential elements in the various nations as to subordinate questions which are of importance but capable of reasonable adjustment. Such issues touch the scope and kind of education requisite in different countries and among different races. What is a natural and effective type of training for backward nations, as well as for advanced nations? Do the same classes appear in considering the whole human race educationally as appear in a smaller area of humanity, that is, are there normal and abnormal types, forward, backward, defective, degenerate groups, to be expected in working out the education of the whole race? Will the educational experience of the most civilized nations, accumulated slowly and throughout a long period, furnish some fixed and

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satisfactory lines of approach to the world problem of education, or may that experience mislead and prove more or less obstructive? Is there a demand for caution, patience, sympathy, insight, investigation, and careful administration as human society, utilizing what wisdom it may have, addresses itself to the new issues of the training of the human race? It is evident that many questions as well as numerous details start up in this connection, but this is simply a repetition in the main and in different forms of the questions of the past and of the issues which in every progressive nation confront each generation. The general conditions of civilized nations and of the world are believed to be favorable for a more concerted and common movement for universal education. Some of these are here enumerated.

The material conditions. Among these we note roads. Some thinkers have set emphasis upon the road as a factor in human progress. Horace Bushnell, one of the ablest of American religious thinkers, has a sermon on "The Day of Roads," [1] in which he shows the intimate connection between the road and civilization, that the great nations have been great road builders. The history of roads which traces the transition from the jungle to the trail, and ultimately to the firm highway, is interwoven with the social progress of mankind. In the larger sense the present is an age of roads. This statement does not lessen our appreciation of the achievements in road building of earlier periods,

[1] BUSHNELL, HORACE, The Day of Roads, Hartford, Conn., 1846.

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notably those of the Roman Empire by which all parts of the ancient world were connected with the capital, Rome, by a network of great public highways. The multiplication of common roads is a phenomenon of civilized life. Still further, the application of steam power, the better working of iron and steel, the mechanical inventions have made the railroad the modern highway. The railroads have increased in number, have developed into systems, have crossed rivers by bridges, have pierced mountains by tunnels, have traversed continents, and today belt the globe with bands of steel, supplementing the railroad where land fails by the modern steamship route, which is another form of road across the oceans. Enterprises of this nature surpass in magnitude and number the anticipations of leaders of former generations in land and ocean transportation. Of the six continents of the earth, North America and Europe are traversed by several railway routes; Asia has one; South America, Africa and Australia in the near future may have each a through railway route to serve as the base line of many systems. The expansion of local common roads, railroads and electric roads has proceeded by leaps and bounds. In some sections of the world nearly or quite all of the population has immediate connection with the steam or electric road service, both of which reach the whole population in many cities of the world and their environs. This conquest of the land, partly achieved and still progressing, is supplemented by the conquest of the ocean. With the exception of

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the North and South polar regions, the waters of the earth have been explored, mapped, routes of passage traced, and regular lines of ocean travel established.

In addition, other means of intercommunication have been devised. Chief among these are the telegraph and the telephone. Our familiarity with these factors in the co-temporary life of the world somewhat dulls our sense of their utility and value. They bind together the world in an organism so compact and sensitive that each part is in touch with all parts. The functions of this improved or rather wholly new mechanism of intercommunication appears in the daily press which records the life of the world in its activities and in its bright and tragic features, and makes each reader a citizen of the world, a cosmopolitan. The British war office touches with telegraphic finger every part of the empire. Were this possible in 1814 the battle of New Orleans with its loss of life and property would not have taken place. That battle occurred after the signing of the treaty of peace,[1] but the methods of bearing news then existing were slow, and the opposing armies were unaware that their battle was wholly needless. A disaster occurs on a steamer in mid-ocean. The wireless telegraph summons quick relief. The bearing of these means of swift intercourse on world education is evident.

Another material and favorable condition is the

[1] Treaty of Ghent executed Dec. 24, 1814; battle of New Orleans, Jan. 8, 1815.

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postal system, already referred to, which is co-terminous with each nation and reaches by the postal union all parts of the world. This puts each individual in touch with all mankind and lends itself to innumerable uses. We leave this part of the subject with a quotation from Campbell:[1] "Facilities for intercommunication take from human life its isolation, and bind the race together in one family. Transcontinental railways, ocean steamship lines, submarine cables, international postal systems strengthen the old and create new human ties. The social organism, the moral and spiritual unity of the race become more than the dream of poet or prophet. The postman thus ranks among the social reformers. As he passes over land and sea, knowledge, commerce, charity, friendship, brotherhood go with him. He blazes a path through the wilderness and bears the torch of a better civilization over the earth."

When the present condition of human society throughout the habitable globe is examined, the material side or the mechanism of society, which has become more conspicuous since the civilization of steam and electricity, presents itself as a favorable factor in the campaign for world education. What has been accomplished by railway management or by railway coöperation with educational forces is prophetic of greater things in the future. The policy of systems of transportation has become more cooperative with the areas of country and the populations they serve. A recognition of the fact that

[1] Scott, W., A Cheap Library Post, p. 1, Cambridge, Mass., 1901.

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with the growth of a country in population, contact with the benefits of civilization, and contentment, the welfare of the great corporations is also promoted, has grown in recent decades. By railway coöperation the teacher, lecturer, learner may be conveyed from point to point, movable libraries, museums, schools may be transported here and there; cities and nations may exchange exhibits; universal expositions, reduced in bulk, carefully selected and typical in details, may pass from one part of the world to another. An enlightened policy which shall utilize the world's land and ocean transportation systems to promote the education of human society is likely to be developed more and more in the future. Thus the material forces of civilization may contribute to the higher intellectual and spiritual civilization of mankind.

One further favorable material condition may be noted in the tendency to larger units of administration in public affairs, in the general interests of the community, and in the world's work. The business corporation with limited liabilities is a little more than half a century old in English law, but so swift and vast has been the growth of corporations that the nation alone seems competent to supervise and control some of these giant combinations to prevent abuses, and in some cases international control may become necessary. In movements for reform, charity, public health and protection, safeguarding against the propagation of disease, insect pests, the reclamation of waste land areas and other public issues, the

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necessity of a larger grasp of the situation is met by correspondingly great organized agencies. The same condition and similar results are apparent in local and worldwide enterprises. The provision for education on the side of expense and administration is subject to the laws of procedure elsewhere developed. The small civic unit, termed in some sections the school district or town, has been affected by or has merged into the town group, county, city; or has been reinforced by state coöperation; or in national legislation, enacted or prospective, is supplemented by national aid. The tendency toward a larger unit as a basis of support is phenomenal, and points to a world unit, to international cooperation on sound and wise plans to promote education.

The ideals of society are another favorable element in the movement toward universal education. It would be foreign to our present purpose to seek to trace the origin and growth of popular ideals, but their pervasive influence is one of the noteworthy elements in human society. These ideals produce, shape or modify public action, customs, institutions, laws, constitutions. Nowhere is this influence more clear than in the history of education. High and lower motives or ideals have combined to set forward the cause of popular education. Selfish and prudential reasons both alike dictate such a course; altruism, existent in every age and growing in the present age to more commanding influence, espouses this cause; state and national policy recognize its

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insistent claim; the conceptions of the rights of man to equal justice, privilege, and opportunity; the worth and dignity of human nature which transcends the pride of wealth, family or race; the influence of the masses of society by the weight of numbers, growing intelligence and consciousness of power; many elements, originating from various sources as religion, labor, science, experience, history, are wrought into high ideals which will not down, but which find expression gradually or swiftly in human society. These ideals constitute one of the most favorable conditions for universal education.

The economic side of civilized life, already referred to in its relation to national education, affects human society as a whole, and is also a factor in universal education. The development of civilization has a material element as an important and essential factor. It involves the product of labor, the distribution of the wealth thus created, and its right use for personal and collective ends. Many of the conflicts of nations, both internal and external, spring from this source, a cause which has not had due consideration by the historian and statesman, and still less by society generally.

The economic tendency is growing stronger among leading modern nations for many reasons. The necessity of conserving the natural resources of a country, its mines, forests, soil, and other material advantages is generally felt. These forms of natural wealth should benefit the future race as well as the current generation, but they have been often grossly

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abused and wasted. The growth of scientific knowledge and habit teaches the utilization of waste products and by-products, is both possible and necessary, and leads to greater economy and productive power. The extravagance and waste which tend to increase in the sphere of man's relations, in personal cost of living, in families, in government, in taxation, point to the wisdom of economy. Such a result cannot fail to make life simpler and to lift life to a higher and more rational plane. The extravagance of reckless wealth, the more moderate misuse of earnings by the body of society, and the unthrift of poverty necessitate a saner view of the productive functions of society.

This economic pressure cannot end with the material setting of human society, but must go forward to reckon in a broad fashion with man himself. How to secure a maximum of benefit from each human life, how to bring every human being to his best, and in consequence all human groups, whether small like the family or local community, or large as the nation or the whole race, are questions which lift themselves to a commanding place in connection with the present age and the destiny of man. They all point in the direction of education wisely conceived, well administered and universal.

The corporate idea of human society, formerly referred to, gains strength from the striking examples of corporate power in the recent history of the business world. That power has grown to tremendous bulk. It may command the markets of a

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nation and affect the traffic of the world for good or ill. The capitalization and ramifications of many industries handling common necessities as sugar, meat, oil, steel, and the like, are phenomena of modern society. The control of great highway systems, the railway systems, which are essential to the daily life of colossal cities and vast areas, are striking examples of the achievements and power of gigantic corporations. The ability to combine vast capital and the corporate experience in the administration of great enterprises reveal the power of world capital to aid in financing and administering world education. It has not escaped the attention of thinkers that the corporate idea is as applicable to humanity as to any of the objects or interests where its operations have been for various reasons forced upon the attention of civilized nations. The human race constitute a corporation whose interests are held in common and are to a remarkable degree identical. The social organism is co-terminous with the race and with the habitable earth. No harm can befall one member which does not in some way, subtle and perhaps untraceable, affect all members. Let a little child be wronged in a remote corner of the globe, behold, all childhood is wronged and humanity suffers; degrade a defenceless woman anywhere, all womanhood is degraded. The solidarity of human society is revealed in its blessings and disasters. This is no new truth but one enforced by the world's best thinkers in ethics and religion. Here, too, a new sanction is discovered for the expansion of edu-

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cation until it reaches every member of the human race. With the growth of intelligence the plane of life is lifted and the path of progress grows clearer. Things, impossible in one generation, become easy of attainment in a more enlightened age. G. W. Liebnitz said: "Give me for a few years the direction of education and I agree to transform the world." The menace of ignorance is lifted from the nations, and national or race prejudice and distrust yield to mutual respect, friendship, peace. The world learns coöperation for the welfare of the human family. The teacher or the educative process assumes a rightful place in world politics and policies.

The number and extent of great private fortunes, already considered, is also a favorable element in world education. Such fortunes exceed in value the property of many of the smaller cities and states, taken separately, and give to the private capitalist or group of capitalists an opportunity to advance the education of the entire human race. The disposition of makers and inheritors of great fortunes in many cases to utilize this opportunity is evident each year from the benefactions made to education and philanthropy. The individual who is an international man or a world citizen with the power and inclination to advance the education of the human race by a benefaction of $100,000,000 may not appear; certainly such a combination of resources, purpose and outlook has as yet not appeared in one personality. A group of men, however, by combined effort may take up and successfully inaugurate a work of this

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nature. The records of the world's business furnish many examples of corporate resources in excess of the amount above named as initiatory capital for a voluntary association to promote universal education. The Canadian Pacific Railroad has total assets, $459,318,424; the Union Pacific Railroad and auxiliary companies, $365,225,500; the United States Steel Corporation, $868,583,600; the Standard Oil Company, $600,000,000 assets; Armour & Company, $124,826,039! Numerous business combinations show equal or greater assets.[1]

To institute a corporate scheme of men of wealth of one or more nations, or of the world's great capitalists, judging from the temper of the age, might prove less difficult than the combinations or reorganizations of capital frequently effected by leaders in the financial world. Let one or a small group of such leaders espouse this cause, patiently work through the problem of placing the movement on a sound financial basis, and it is possible, if not probable, that, when well planned, many men of wealth, broad human sympathy and forecast, will vigorously coöperate. Here, too, is one of the great, perhaps the greatest, utility of private wealth and economic power, to lay good foundations for a better social order by the promotion and organization of the intelligence of mankind. With progress at this point, the general betterment of the world is forwarded. Minor causes, frequently too isolated, looking to human welfare, become parts of a larger

[1] Moody Manual Service, N. Y., 1910.

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scheme and are most effectively advanced by the diffusion of intelligence, productive power, and virtue involved in right education.

Other forms of voluntary effort, and the place of the state, nation, and national groups, which may be expansive to embrace the family of nations and which are contributory to education, have been discussed in former pages.

The favorable conditions to which attention is directed in this and earlier chapters point unmistakably to the education of man as a member of world society, to a world unit in education.

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CHAPTER VIII

Lines of Approach, Illustrations

The Egyptian and the Chaldean created the ideals of valorous and pleasure-loving men; China, Persia and Judæa, of self-denying and austere men; India of the rationally conscientious man, who in Hindustan is contemplative and compassionate; in Japan, sensitive; in Greece, appreciative of every form of truth and beauty; in Rome, constructive; and in the farther and later West, scientific, — in England individualized, in France socialized, and in America, where West again becomes East, universalized.

F. H. Giddings.

Ich bin fest ueberzeugt, dass durch das einheitliche Zusammenwirken von einigen hervorragenden Geistern der civilisierten Welt, diese vielleicht unueberwindlich scheinende Aufgabe geloest werden kann und damit fuer die ganze Welt eine neue bessere Aera beginnen wird.

Franz Kemény.

IT is the aim of this chapter to submit some illustrations which may show the effective nature of the various agencies cited in the foregoing discussion to advance education as a local enterprise and as a fundamental concern of state and nation. These illustrations in some cases will point directly to education also as a world process which tends to become universal, and a chief interest of the whole human race. No attempt to gather more than a few illustrations is proposed, for the reader may readily supply additional examples.

In seeking to trace the lines on which a world campaign for education may proceed we may fol-

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low the direction of the discussion in the foregoing chapters. The agents in the campaign are in general the same as those now engaged in the maintenance, improvement, and diffusion of education. The work proposed is simply the expansion of work now carried on over a considerable portion of the world until with wise modifications it becomes coterminous with the whole race. In the extension of this work many questions confront society upon which we need not linger, because they are similar to those met in the present conduct of education. The educational experience of mankind will aid in the solution of these questions, and ingenuity and resourcefulness will insure later progress.

The sphere of individual influence may be exemplified first because the individual is the simplest human unit, freest to move and to act in any desired direction. Individuals are numerous who have aided education in a small locality, as a town; many also have given notable reinforcement to education in a larger community, as a city; a smaller number have contributed to strengthen the work of the state in education; a still smaller list of benefactors have aided a group of states or a nation; the number, as yet, of those who have undertaken to promote education as an international issue for all mankind constitute the smallest group. That is, international men or citizens of the world are less numerous than local or national men.

We cite some examples of benefactions or other services to education by individuals to show how

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this element may be related to the small community and may expand until it reaches a world area. It is necessary to limit ourselves to few examples, but the list might be indefinitely enlarged.

The power exerted by a single individual is exemplified in past history to a remarkable degree. Emerson says, " All history resolves itself very easily into the biography of a few stout and earnest persons." The function of great men is noteworthy, whether regarded as the product or formative influence of their age. The long stretch of influence of Cæsar is illustrated in his own time, in the history of the Roman Empire; and in the term applied to the sovereigns of two great modern nations, the Kaiser and the Czar of the present age. The influence of great personages is manifest in war, government, industry, invention, literature, science, music, art and in other fields of human achievement. This influence is shown in a marked degree in connection with the development of education and the expansion of educational opportunity.

In connection with a small area, as a town, the family of the Hon. Hiram A. Tuttle erected and gave to the town of Pittsfield, New Hampshire, U. S. A., a beautiful elementary school building in 1910, costing $15,000, as a memorial of a daughter who was a native of the town. This is an example of a large class of gifts to local education under public or private management.

A noteworthy instance of benefactions to a city is found in the case of Mr. Andrew Carnegie

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(1837–) and the city of Pittsburg and vicinity in Pennsylvania, U. S. A. These benefactions exceed $21,375,000, and are as follows: Libraries, $6,725,000; Art Gallery, $2,700,000 (with annual endowment of $50,000); Technical Schools, $9,000,000; Research and Miscellaneous Uses, $2,900,000.

What is known as the "Macdonald Movement" in Canada is an illustration of a benefaction which reaches a wide area by a varied and effective service. Sir William Macdonald of Montreal, Canada, has given above $5,500,000, which has been invested as follows: Educational endowments; buildings and law school at McGill University; Macdonald College, which includes schools of agriculture and household science; and a school for teacher training; rural education to improve small country schools by securing manual training centres, school gardens, study of seed grains, consolidated rural schools, etc.[1]

A donation whose operation is as wide as the nation is exemplified in the benefactions of Mr. John D. Rockfeller (1839–) who in 1903 and later gave $42,000,000 to establish and maintain The General Education Board. The purpose of the Board, as stated in its charter, is "the promotion of education within the United States of America without distinction of race, sex or creed." In its present administration three principal objects are promoted, viz.: the increase of endowments for higher education, the advancement of secondary education, and the

[1] Report of Committee on Agriculture and Colonization, pp. 183–206, Ottawa, Canada, 1907.

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maintenance of demonstration farms in the southern states. Its aim, however, is so broad and comprehensive as to admit a vast variety of educational service.[1]

The Rhodes Scholarship Trust is to a limited extent an international fund, amounting to several millions, established by Cecil John Rhodes (1853–1902) for the education at Oxford University of youth selected from Anglo-Saxon peoples the world over. Each Rhodes scholar receives £300 ($1500) per year for a period of three years. The scholarships are irrespective of race or religious opinions, and are awarded to candidates who unite scholarship, athletic skill, manly qualities and moral force of character according to the plan outlined in the bequest of Mr. Rhodes.[2]

An example of a world benefaction is furnished by Alfred Bernard Nobel (1833–1896), who gave $10,000,000, the income to be devoted to five annual prizes (each about $40,000) for the most important discoveries in chemistry, physics, and physiology or medicine; for literary work of idealistic tendency; for greatest service to the cause of peace during the year; also for Nobel institute for research and special grants of funds for the above-named objects. In the administration of this fund all nationalities and both sexes are considered.

The inference from a study of the sphere of influence of the individual is that such influence is a

[1] Current Topics, Chap. I, 64–5, Washington, 1910.

[2] Advance Sheets, U. S. Bureau of Education, Chap. III, 41–55, Washington, 1907.

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permanent and growing factor in the spread of education, also that a larger number will inevitably enter into the international area to promote the right education of the whole race. This is obvious, because the world unity of interest is a daily lesson of mankind and the benefits and perils that flow thence are both indisputable. So far as education is a beneficent and constructive force in human society, its expansion is imperative. These conditions may appeal first to one or a group of individuals of large vision and outlook. From the history of personal benefactions to education it is not unreasonable to look for the appearance at any time of an educational benefactor who will devote many millions to this object. Or a group of capitalists may join their resources for this end and thus show one of the great uses of combinations of capital. As has been said, the educational experience of mankind to-day renders the administration of a world fund or scheme comparatively easy.

To pass from individuals to voluntary groups of persons, — business, educational, religious and other organizations illustrate the wide expansion of educational effort under private or non-governmental auspices, and suggest future possible developments of such work. Among these the railways of the country have in some cases, of their own motion or as allies to other agencies, participated in the circulation of teachers, lecturers, movable schools, exhibits of science, industry, art, of libraries, and other educational factors.

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The Seaboard Air Line Railway has a system of traveling libraries free to the people in its territory. This railway has 542 miles of track from Richmond, Virginia, to Tampa, Florida, and reaches almost every important city, including the capitals of the six states which it traverses, as well as an extensive rural area. The New York Central Railway sustains a model farm project, and the Pennsylvania Railway has undertaken forestry enterprises; forty-two railway systems in the western states of the United States haul chapel cars free; railways in various parts of the world coöperate with public education by reduced or free fares, publications, traveling teachers, lecturers, exhibits, and other forms of educational propaganda.

These separate efforts point to larger adjustments whereby the railroad system of a state or nation may on a reasonable basis become one of the leading promoters of popular education, serving the whole people in important educational lines, devising a careful scheme of educational diffusion as an element of a wise railway policy. Since such a tendency inevitably grows, the time may not be distant when far-seeing leaders in transportation by land and ocean may extend a similar service to the whole globe. The length of some railway lines is to-day remarkable. The Canadian Pacific, for example, stretches across the North American continent, connects its coast terminals by steamship lines and thus belts the entire globe with its service. Several transcontinental railway lines in the United States join the

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Atlantic and Pacific coasts. Other great continental lines are wholly or partly completed or projected, as the Siberian, Pan-American, Cape-to-Cairo, Australian railways. Along these vast modern highways, which will constitute the base lines of many railway systems, may pass the traffic of the world; they may also form a world highway system for the movement of educational forces.

Numerous other agencies, primarily of a business nature, give more or less prominence to education as an integral part of their work, because such training is a wise policy of business conservation and development. Many great businesses require scientific and mechanical skill, research, administration, mastery of technique, which involve special training.

Educational agencies, non-governmental, are also numerous in small areas as cities, counties or larger areas as states or state groups, or still larger areas as nations. These agencies are extensive, persistent and many-sided in their operation. They utilize the service of well-equipped persons, the printed page, organized effort to create public opinion, to promote educational legislation, to affect private and public action. Each nation has such agencies which have arisen out of national needs and conditions. All nations are entering on an imperial policy or era when world affairs obtain increasing attention. This arises from the necessities of trade, industries, the ease and swiftness of intercommunication, politics and a growing sense of world solidarity. In consequence, national associations of education and of

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other aims are approaching nearer together for conference and mutual service. These conditions point to international coöperation in education on the part of national educational societies of teachers and other bodies. Already numerous international associations of teachers, men of science and institutions are in existence. The proposed International Council of Education, to convene in the near future, is expected to embrace leading educators of all nations. It originates on the initiative of the National Education Association of the United States of America.

The printed page is an important approach to universal education. It may appear in the transient form of the daily newspaper, or in the more permanent form as the periodical or book. The mechanical production of the printed page is now rapid and immense. In its better forms it is an educational force of inestimable value. Emerson writes: "Consider what you have in the smallest well-chosen library. A company of the wisest and wittiest men that could be picked out of all civil countries in a thousand years have set in best order the result of their learning and wisdom." Carlyle says: "The book is the modern university." The idea of a national library is now familiar; the idea of a world or universal library is also accepted as practicable by library authorities. The daily journal has a circulation in some cases co-terminous with the language in which it is printed. This is particularly true of the representative journals in the various nations. The daily circulation of a leading newspaper in Bos-

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ton reaches above 238,000; in Chicago above 325,000; in New York, 401,000. A daily circulation of one million is claimed for a European newspaper. The policy of a great daily is illustrated by the instructions given to its special correspondent, Henry M. Stanley, by the New York Herald on October 16, 1869.

"Briefly, these consisted of a report of the opening of the Suez Canal; some observations of Upper Egypt, and Baker's expedition; the underground explorations in Jerusalem; Syrian politics; Turkish politics at Stamboul; archæological explorations in the Crimea; politics and progress in the Caucasus; projects of Russia in that region; Trans-Caspian affairs; Persian politics, geography, and present conditions; a glance at India; and, finally, — a search for Livingstone in Equatorial Africa!" [1]

Special publications also more or less directly educational are numerous. These allies to education may yield larger returns if society seeks to utilize them on a comprehensive plan. A plan of coöperation among the printed publications of different nations may be inaugurated, whereby important knowledge may be diffused, or productions of great value of one nation promptly translated into the languages of other leading nations. By readjustment of the postal union service, books and other publications may pass readily and at small cost from one point to another. Thus libraries may serve

[1] The Autobiography of Henry M. Stanley, p. 245, Boston and New York, 1909.

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larger areas or districts; the world library or universal library may be developed whereby the libraries of the world shall yield a maximum of benefit to mankind and shall bring the reader and student in any part of the world within reach of the library wealth of civilization.

The work of education of the different governments, conducted within their respective territories, and noted in former pages, is already varied and extensive. Public agitation in national and minor legislatures is steadily working out important results. Besides the recognition of education as a national as well as a local interest is big with promise of future development. The former United States Commissioner of Education, Hon. William T. Harris, affirmed that the great need of the nation was educational statesmen. Such leaders in legislation discern the connection between right education and national well-being, and provide ways and means for its furtherance and improvement and safeguard it against perils of perversion. Here also waits the opportunity for international statesmen. How the various governments may join in a world campaign for education is a problem to be undertaken and worked out by the best civic wisdom of mankind. It is evident that every argument which buttresses education in the small civic unit, state and nation is applicable to the larger issues of the education of the human race. The tremendous forces for good or evil which lie in the different races and nations emphasize the pressing nature of this issue. Ignor-

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ance is a menace to the peace and safety of the world. Enlightenment is a world builder. Education approaches a world policy.

These examples of individual and associated voluntary effort for education, of the favorable mechanism of modern society, of governmental action, point in the direction that has been advocated in the foregoing discussion. They more than suggest, they demonstrate the practicability of a world plan and campaign of education. Such examples may be indefinitely multiplied. A world movement in this direction might be promptly organized, and brought to a favorable conclusion. Mankind may thus speedily enter upon the possession of the resultant benefits.

These benefits are numerous and inestimable. They lead to the wise use of the resources and wealth of the world or world economics, for, as intelligence is essential to the production of wealth, it is also requisite to its just and adequate distribution. Thus a readjustment of national and world finance or expenditures may be practicable. A policy of conservation and construction may supersede a policy of waste arising from ignorance, selfishness, and the destructive instinct.

These benefits directly affect man as well as the material wealth and resources of the world. Ignorance is a loss and peril to man individually and collectively which the diffusion of education lessens or removes. World education is a guarantee of national safety and the union of liberty and order in all

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lands. The mediation of hostile ideas which cause discord, suspicion and war becomes more practicable when intelligence is widespread. Competitive armies, navies and armaments are replaced by better means for protection and justice. A nobler world policy is adopted which aims at the conservation and development of mankind, as well as of the material wealth of the world, and promotes the organization of the intelligence of the race. The rivalry of nations changes to coöperation and friendship, and merges into a higher unity. The two great ends of civilized life are advanced, the welfare of the individual and of society, and both go forward, if not to their best estate, at least to a fairer social order.

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CHAPTER IX

International Plans

Durch Anregung eines souverainen Artzes der Weltglueckseligkeit kam juengst im Haag die int. Friedensconferenz der Staaten zustande. Um wie vieles leichter, gefahrloser und erfolgverheissender waere die Einberufung einer int. Weltculturconferenz, wo sich alle Staaten durch ihre Vertreter verpflichteten, den neuen Posten der "Weltcultur" ihren nationalen Budgets einzuverleiben.

Franz Kemény.

THE writer ventures to suggest several plans promotive of world education, whereby existing agencies and opportunities may be organized in an international or world effort.

Kemény's Weltakademie

Mr. Franz Kemény in his treatise on the Weltakademie (Budapest, 1901) advocates the idea that the federation of national educational organizations may produce a world federation or weltakademie, and indicates also other means to effect a world educational enterprise. He favors such a world organization or weltakademie, with headquarters at some suitable centre in Europe, as the Postal Union is located at Berne, Switzerland, and the International Institute of Agriculture at Rome, Italy, — that is, a world organization with local centre or headquarters.

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The following plans rest on the belief that the conditions of the world, on account of the present and growing facilities of intercommunication and the existence of many great city centres, are such that no local world centre is necessary or desirable; that there are now many movements in the world field which may be organized and mutually correlated, but not centralized, and that future world conditions will necessitate readjustments from time to time, all of which are favorable to federation rather than centralization.

(1) International Education League

A plan for an international educational movement is suggested by the experience of a voluntary association which has for some years conducted an educational work in the New England states. Its object has been to promote equal educational advantages for all New England. This work has been done with the recognition of the idea that local education, as of state or state group, is merely a part of universal or world education. It has used field work, free lectures, loan of art and school exhibits, loan books, publications, quarterly paper, correspondence, interviews, legislative effort and coöperation with other bodies. From Boston as a centre, with the coöperation of persons in New England and other parts of the United States and Canada, it has accomplished some important results. It has also had the coöperation of leading educational societies of the

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United States. The suggestion of its experience is that, to some extent and with suitable modifications of aim and work, a similar plan may be pursued at great centres in all countries by locating at such centres representatives who have the requisite training, ability and character to take a practical part in education, to enlist coöperation and to promote public opinion which may result in educational progress.

In carrying out a plan and administration no nation should have undue influence or prominence.

The following centres are named:

North America

Montreal
Boston
New York
Washington
Pittsburg
Chicago
New Orleans
Denver
San Francisco
Mexico
Havana

South America

Bogota
Caracas
Georgetown
Rio de Janeiro
Buenos Aires
Quito
Lima
La Paz
Pernambuco
Bahia
Monte Video
Asuncion
Santiago
Valparaiso

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Europe

Glasgow
Liverpool
London
Belfast
Paris
Marseilles
Madrid
Barcelona
Lisbon
The Hague
Brussels
Christiana
Stockholm
Copenhagen
Berlin

Munich
Geneva
Rome
Naples
Vienna
Budapest
Bucharest
Belgrade
Sofia
Constantinople
Athens
St. Petersburg
Moscow
Warsaw

Asia

Irkutsk
Tokio
Yokohama
Osaka
Canton
Peking
Shanghai
Bankok
Calcutta

Madras
Bombay
Kabul
Kelat
Tabriz
Teheran
Bagdad
Damascus

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Africa

Tunis
Algiers
Fez

Cairo
Alexandria

Adis Abbeba

Zanzibar
Tananarivo

Johannesburg
Cape Town

Boma
Monrovia

Australia

Sydney
Melbourne

Auckland
Wellington

(63 Stations)

Estimated Cost

Each station —	
Salary of representative (averaging)....	$2,000
Incidental expenses (travel, printing, mail, clerical hire)	1,000
Total	$3,000
Sixty-three stations ($3,000 each, average)	$189,000
Emergency fund	10,000
General superintendent and office expenses..	10,000
Total	$209,000

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General Endowment

The total expenditure as above equals an endowment of five millions, two hundred and twenty-five thousand dollars ($5,225,000) at four per cent.

Additional Endowments, Subscriptions and Fees

Additional endowments may be secured and employed as seems most necessary and advantageous in any part of the world. The administration and council may be international. Part of income may be derived from subscriptions and fees.

Incorporation

A form of incorporation, adapted from that of a society whose aims are international and which is incorporated under the laws of Massachusetts follows as a suggestion of incorporation.

COMMONWEALTH OF MASSACHUSETTS

In the Year One Thousand Nine Hundred and . . . . . .

AN ACT

To create a world corporation for educational purposes.

WHEREAS a number of individuals, citizens of the United States were on.....(day) of.....

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(month) in the year one thousand nine hundred and .....created into a body politic and corporate by the name, style and title of.....; Therefore

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:

Section 1. The single object of the corporation shall be the diffusion of knowledge throughout the world.

Section 2. This corporation shall meet annually on.....(day) of.....(month), or at such other date, and at such place, as it may appoint.

Section 3. At each annual meeting, the said corporation shall have power to elect such officers as may be deemed expedient or proper; and define their powers and duties; and to ordain, establish, and put in execution all such by-laws, ordinances and regulations for the government of the said corporation, and for the regulation and conducting of the business thereof, as may be deemed needful and proper: Provided, That said by-laws, ordinances and regulations are not repugnant to the Constitution of the United States, nor to the Constitution and Laws of this Commonwealth.

Section 4. Any gifts, grants, devises, or bequests made, or that may hereafter be made, to the said corporation, shall enure to, and be held to be made and belong to, the said.....; Provided, That the clear yearly value, income, interest, or dividend from messuages, lands, tenements, heridi-

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taments and stocks, shall not exceed, in the whole, the sum of.....dollars.

.....{Speaker of the House of Representatives

.....Speaker of the Senate

Approved on.....(day) of.....(month), one thousand, nine hundred and.....

(signed) .....

(2) Federation of National Education Societies

An international conference of leaders in education, representing national education societies, and like bodies, and of leaders in affairs may be called together. Such a conference may devise a plan for a world federation of national education societies.

Such a federation might include societies, as the National Education Association of the United States, the British Association for the Advancement of Science, Deutcher Lehrverein, and others. Already the National Education Association of the United States has taken some measures in the line of study of the international issues of education.

A world federation of this kind might be strengthened by funds or endowments for special or general educational uses. The fact that some national associations, as the American Library Association, to which Mr. Andrew Carnegie has given $100,000, and the National Education Association of the United States, possess large funds suggests that a world

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federation, as outlined, might receive similar and even larger support, and bear an important part in world education.

The incorporation, investment and administration questions involved in such a federation might readily be arranged.

(3) World Federation of Universities

The Association Internationale des Academies, founded in 1901, may be the basis of a broader movement to secure the coöperation of the higher institutions in all countries in the advancement of world education.

The institutions of each country may be organized in a national federation. The several national federations may join in an international or world federation. Such federation may proceed in the lines of university extension as conducted in some leading countries, the Université Populaire in France, and in such other forms of education as may advance the education of the world.

(4) Federation of International Associations

Already international associations exist in connection with particular sciences, special forms of education, industries, labor and other widely extended interests. A congress of international congresses is among recent suggestions to bring together and to harmonize the objects and work of the various bodies in the world field and to promote the common inter-

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ests of all. This approach to a world harmony and coöperation has also a relation to world education, and may benefit society, as a whole, the specialists as well as the body of society engaged in industry and labor.

(5) World University (Religious, Interdenominational)

The work of education under the auspices of great religious bodies, as leading Protestant, Roman Catholic and Greek churches, is extensive. There is a tendency among some of these bodies to extend and improve the educational service rendered by consolidation or coöperation of agencies within the limits of the respective churches or denominations. How far such a coöperative idea is practicable is not as yet shown by actual experience, but the opinion is widely held that the divisive policy too often practised should be corrected. Besides denominations most closely connected may in the near future enter into plans of coöperation. Whether such plans may be adopted by religious bodies whose differences are greater, as Protestant with Roman Catholic or Greek churches, is a more remote issue. Whether Christian and non-Christian religious bodies may on any plan join in associated effort in any areas of education is perhaps still more remote. In some cases the State serves as a uniting influence by furnishing instruction in studies desired by all and leaving other studies to allied schools belonging to

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different religious bodies. The University of Toronto, Canada, and affiliated colleges, and the proposed union university in China have suggestions in their plan of organization.

A world federation of agencies for education under religious auspices seems to be in process of formation with, it may be added, certain limitations which in our day may be inevitable.

(6) World Education Fund or Foundation

To the student of educational benefactions the establishment of a fund of $5,000,000, $10,000,000, $50,000,000, or upwards, does not seem improbable; a fund like that given by John Macie Smithson for the Smithsonian Institution, "for the diffusion of knowledge among men," or the Gilchrist Educational Trust, founded by Dr. John Borthwick Gilchrist (1759–1841), "for the advancement, and propagation of education and learning in every part of the world, as far as circumstances permit."

Such a fund or foundation may be the benefaction of a single donor or of a group of donors. It may be incorporated, invested and administered by a board of directors on a plan carefully devised by men of educational experience associated with men of business and administrative training. Great funds, more limited in their use, have been given by men of wealth and philanthropic spirit; besides the private fortunes of a number of wealthy men have now become immense. The total valuation of twelve or more

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of the smaller states of the United States, taken singly, also of many separate cities, is much less than some private fortunes.

The great capitalist, and a group of world capitalists have thus the resources to make private wealth directly contributory to world education.

(7) Joint Foundation for International Education

Such a foundation may utilize special funds for educational purposes which seem to donors most useful or necessary. Thus Mr. Andrew Carnegie has given to libraries; Sir William Macdonald to agriculture, domestic science and related interests; Mr. John D. Rockefeller to higher education and other specific uses; Mr. Cecil John Rhodes for Anglo-Saxon scholarships at Oxford University. Others may promote trades, art, music, physical education, moral instruction, or other educational objects. Such special and separate funds may be grouped and administered together to promote economy and efficiency. Such a world fund may be a joint fund or a fund of funds.

(8) Intermetropolitan Educational Alliance

Certain great cities of the United States and Europe have in a limited way exchanged teachers. This idea may be carried further and developed in many profitable lines, as lectures, school exhibits,

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portable museums, pupil exchange, coöperation for municipal improvement and other coöperative efforts.

The conferences of the mayors of American cities may be cited as a suggestive fact in connection with municipal interests, including education.

The great cities of the world, that is, cities of 500,000 and above, by a system of interchange of services and coöperation may benefit both themselves and the areas of which they are the centres, for what is termed the sphere of influence of a city of the first rank extends until it meets the territory outlying another such city.

An intermetropolitan alliance, properly arranged and safeguarded, may be an important factor in world education.

(9) International Union for Education (Governmental)

This approach to world education may be stated in the form of a petition and bill addressed to a national legislative body. We select that of the United States of America, but the initiative may be taken by the national legislative body of any country.

PETITION

To the Senate and House of Representatives of the United States of America: —

We, the undersigned, citizens of the United States, do hereby respectfully submit to your honorable body the following petition and bill.

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The development of popular education under governmental auspices during the past few decades has been noteworthy. The right education of the people is now regarded as a fundamental interest of the nation. Self-government under a democracy or constitutional government must rest on widely diffused popular intelligence. Ignorance in any nation also is a loss or menace to all nations. Popular intelligence has an intimate relation also to the productive power and efficiency of the individual, nation and race.

It is noteworthy also that popular education is not characteristic of any single nation, but common to many nations. The great interests which education conserves, imparts and transmits are not the exclusive possession of any nation, but belong to the world intelligence. Thus science, invention, mechanics, trades, professions, commerce, literature, art, music, government are international in their origin and development. The perils of modern nations which are closely bound together by the world system of intercommunication are international, and affect all nations. Like the ocean, the migration of birds, the insect pests, the spread of epidemics, they are continental and worldwide. The tremendous issues of war and peace which burden all nations can be met only by the organization of the intelligence of the world, for thus the mediation of hostile ideas which produce war panics and actual war and international and interracial disturbances, is made possible.

The United States is indebted to all nations be-

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cause the ideas which underlie the nation are derived from world experience, and its population has been drawn and increased from all nations. Its great cities are international; thus New York City has 37 per cent foreign born; Philadelphia, 22.8 per cent; Chicago, 34.5 per cent.[1]

For such national legislation as is contained in the bill accompanying this petition precedents are furnished by the action of the United States in connection with the Court of Arbitration at the Hague on the initiative of Russia; the International Institute of Agriculture on the initiative of Italy; the Postal Union on the initiative of the United States.

We, therefore, petition your honorable body to recognize and provide for these world conditions, affecting this and all other nations, by due consideration and action in accordance with the following bill.

A BILL

To create an international board of education and a fund for international or world education.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that an annual fund is hereby created as below described and equal in amount to one-tenth of the appropriation for army and navy for 1910, to be devoted to the following object, viz.: international education or the education of the world.

SECTION 2. Said education shall be conducted by

[1] Census, 1900.

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an international board of education, to consist of the chief educational officer of each nation and one other person appointed by the national legislative body, as congress, parliament, reichstag, corps legislatif, douma, or by whatever other name denominated.

SECTION 3. Said education shall proceed along the lines of the removal of illiteracy, industrial training, the applications of science and mechanics, instruction in civic duty, and such other lines tending to the improvement of society as the international board of education may determine and as may accord with the needs of each nation: Provided, other nation or nations join in the effort above-named by a similar appropriation, that is, one-tenth of the army and navy appropriation for 1910 of the other nation or nations respectively.

SECTION 4. In determining policy the representatives of each coöperating nation shall have a vote or votes equal to its rank in population and its rank in contribution to the fund, divided by two; thus a nation ranking eight in population and giving eight times as much as the unit contribution shall have eight votes. The population unit shall be ten millions, the contribution unit one million dollars. Any nation, however, ranking in population unit and contribution unit less than the above-named, shall be entitled to one vote, and each nation shall have veto power within its own territory.

SECTION 5. The appropriation of the United States shall continue for ten years, beginning with January 1, 1914.

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SECTION 6. Annual reports and plans of operation shall be submitted to the national legislative assembly of each coöperating nation.

SECTION 7. This act shall take effect on its passage, at which time in so far that the President of the United States is requested to communicate at once with all other nations inviting them to join in an effort for world education as provided for in this act, to effect preliminary arrangements and to begin the work proposed on January 1, 1914.

SECTION 8. That a sum not to exceed $50,000 be appropriated, to be expended subject to the approval of the President of the United States, for the expenses incident to the preliminary arrangements.

(10) THE WORLD TRAVEL UNIVERSITY

A joint policy of all railroad and steamship corporations may be conducted on lines already pursued to some extent in different parts of the world. Thus libraries, agriculture, forestry, movable schools, expositions, lecturers, excursions, and other features of special and popular education are now promoted by a number of transportation corporations.

The further development of such work is full of promise, and such corporations may prove one of the most effective agents or allies of world education.

(11) INTERNATIONAL CORRESPONDENCE SCHOOLS

The growth of the postal system, including the Postal Union, of transportation facilities by land

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and water, and of other means of intercommunication, including the printed page, make it possible to reach any person in any part of the habitable globe.

The correspondence school with its well-known adjuncts has passed the tentative stages, and is recognized as a useful and effective educational agent.

Already such schools with many students enrolled are in existence and some universities of high rank use this kind of service in addition to their localized resources.

An international correspondence school may be planned, endowed, and wisely conducted, and may become a factor in world education.

(12) World Library and Museum

The world library and museum may be created by the federation and coöperation of existing institutions. This idea is familiar and requires no enlargement here.

A general criticism on libraries is to the effect that library policy is too local and divisive, that on this account it fails of possible usefulness and economy. A coöperative or federative policy is in demand.

The object of the world library is to bring the reader in any part of the world in contact with the library wealth of the world.

The library experience already accumulated makes it possible with no great difficulty to work out a world library scheme or plan.

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CHAPTER X

STATISTICS

(a) *World Educational Statistics.*
(b) *International Societies, Congresses, etc.*
(c) *Cities of 250,000 population and above.*

(a) *World Educational Statistics* [1,3]

	(1) Illiteracy per cent of population	(2) Per cent of population in schools	(3) Expenditure per capita of population for schools	(4) Square miles to each post office	(5) Population to each post office	(6) Newspapers
NORTH AMERICA						
Canada	....	19.17	$3.68	375.3	526	1,408
Costa Rica	....	8.54	...	298.6	3,286	....
Cuba	....	9.57	...	....	....	....
Guatemala	....	2.72	...	....	....	....
Honduras	....	3.48	...	....	....	....
Mexico	60.00	4.8	.23	46.7	7,690	459
Nicaragua	....	2.93	...	....	....	....
Panama	....	3.96	...	....	....	....
Porto Rico	....	11.02	...	....	....	....
Salvador	....	2.05	...	....	....	....
United States [2]	11.80	19.62	3.90	56.3	887	22,730
SOUTH AMERICA						
Argentina	50.50	9.6	2.45	833.2	3,005	189
Bolivia	....	2.5	.14	2402.5	8,563	....
Brazil	....	2.1	...	....	....	....
Chile	....	6.0	.65	474.2	5,778	....
Colombia	....	3.7	.22	....	....	....
Equador	....	5.5	...	....	....	....
Paraguay	....	6.5	...	....	....	....
Peru	....	2.3	.08	2058.4	9,144	....
Uruguay	46.46	7.1	.76	113.0	1,375	....
Venezuela	....	1.5	.21	....	....	....

[1] Compiled from U. S. Commissioner of Education Report, 1908, vol. 2, pp. 1016–1021 and 1899–1900, p. 785; Report of Superintendent of Foreign Mails, Washington, 1899; Statesman's Year Book, London, 1910.

[2] Illiteracy in United States ranged from 2.3 in Nebraska to 58.5 in Louisiana.

[3] Statistics have been gathered with care but world statistics are incomplete.

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World Educational Statistics (continued)

	(1) Illiteracy per cent of population	(2) Per cent of population in schools	(3) Expenditure per capita of population for schools	(4) Square miles to each post office	(5) Population to each post office	(6) Newspapers
EUROPE						
Austro-Hungary	25.95	15.2	.44	25.4	4,257	....
Belgium	12.80	12.2	1.08	12.7	7,376	956
Bulgaria	....	9.9	...	19.2	1,605	....
Denmark	0.54	13.0	...	18.7	2,681	....
France	4.90	14.2	1.06	66.5	4,320	6,681
Germany [1]	0.11	17.0	2.05	6.0	1,521	8,049
Great Britain and Ireland	8.79	16.5	2.15	5.7	1,883	9,500
Greece	30.00	8.7	...	67.8	6,723	130
Italy	39.30	8.1	.39	14.4	4,096	....
Netherlands	4.00	15.0	1.80	9.8	3,876	980
Norway	0.11	15.8	1.22	60.2	1,035	....
Portugal	79.00	4.4	...	14.8	2,110	....
Roumania	89.00	8.8	....	20.8	1,766	....
Russia	61.70	3.7	...	922.3	13,753	1,000
Finland	1.60	11.8	....	....	....	328
Servia	86.00	4.5	.28	12.1	....	....
Spain	68.10	10.3	.27	76.5	5,991	1,000
Sweden	0.11	14.2	1.41	70.4	2,082	....
Switzerland	0.30	18.6	3.28	4.6	848	1,005
ASIA						
British India	....	2.92	.032	135.5	24,959	1,540
China	....	....	...	....	....	200
Japan	....	11.2	.27	39.5	11,317	2,300
The Philippines	....	7.5	...	....	....	...
AFRICA						
Cape of Good Hope	....	7.4	.84	294.0	2,116	....
Egypt	94.2	.0094	...	267.8	12,962	....
Natal	....	13.8	1.95	....	....	....
Orange River Colony	....	12.4 [2]	...	....	....	....
Transvaal	....	12.3 [2]	...	....	....	....
AUSTRALASIA						
New South Wales	....	15.3	2.75	151.6	647	....
New Zealand	....	15.9	3.71	68.3	505	....
Queensland	....	13.8	3.04	....	....	....
South Australia	....	15.0	2.01	....	....	....
Tasmania	....	13.1	1.63	....	....	....
Victoria	....	16.0	2.13	55.5	740	....
West Australia	....	16.3	3.43	....	....	....

[1] Many German states have no illiteracy.

[2] Whites only.

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Institutions of Higher Learning [1], [2]

Country	University	Polytechnica	Others	Country	University	Polytechnica	Others
Argentina . .	3	..	..	Japan	2	..	1
Australia . .	5	..	..	Mexico	..	..	1
Austria . .	8	7	16	Netherlands . .	5	1	3
Belgium . .	4	3	10	Norway	1	..	1
Brazil . . .	..	2	10	Palestine	..	..	1
Bulgaria . .	1	..	..	Paraguay	..	..	1
Canada . .	8	2	5	Persia	..	..	2
Cape Colony	1	..	1	Peru	1	..	..
Chile . . .	1	..	1	Porto Rico . . .	1	..	..
China . . .	..	..	1	Philippine Islands	1	..	..
Cuba . . .	1	..	..	Portugal	1	2	5
Denmark . .	1	1	5	Roumania. . . .	2	..	3
Ecuador . .	..	..	1	Russia	9	13	30
Egypt . . .	..	..	4	Scotland	4	1	14
England . .	10	..	..	Servia	1	..	..
France . . .	20	7	51	Siberia	1	1	2
Germany . .	22	11	42	Spain	10	2	8
Greece . . .	1	1	3	Sweden	4	1	6
Hungary . .	3	1	18	Syria	1	..	1
India . . .	5	..	88	Switzerland . . .	6	1	5
Ireland . .	2	1	6	Turkey	1	..	1
Italy . . .	21	3	26	Uruguay	1	..	..

United States has 573 universities, colleges and technological schools
178 normal schools for teachers
558 professional schools

[1] From U. S. Com. of Education Report, 1908.

[2] The statistics may give a general impression as to the work of higher education, but it must be borne in mind that in the United States the distinction between college and university is not definite; also, that a university in the European sense may embrace a large group of institutions. It is difficult to classify higher institutions of education on account of the varying standards in different countries.

(b) *International Societies, Congresses, etc. (Part List)*

Amerika Institut, Berlin, 1911.
International Aeronautical Exposition, Frankfort-on-Main, 1909.
International Agricultural Congress, Budapest, 1896.

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International Archaeological Congress, 2d, Cairo, 1909.
International Association of Academies, 4th, Rome, 1910.
International Association for the Advancement of Science, Arts and Education, 1900.
International Botanical Congress, Geneva, 1892.
International Catalogue of Scientific Literature, Central Bureau, London.
International Commission on the Teaching of Mathematics, Rome, 1908.
International Conference on Elementary Education, 2d, Paris, 1910.
International Congress on Administrative Science, 1910.
International Congress for the Advancement of Drawing and Art Teaching, 3d, London, 1908.
International Congress on Aerial Law.
International Congress against Alcohol.
International Congress of Americanists, 16th, Venice, 1908.
International Congress of Applied Chemistry, 7th, London, 1908.
International Congress of Architects, 9th, Rome, 1911.
International Congress on Child Welfare, Washington, 1908.
International Congress on Entomology, Brussels, 1910.
International Congress on Esperanto, 6th, Washington, 1910.
International Congress on Geodesy.
International Congress of Geologists, 8th, 1900.
International Congress on Higher Technical Education, Brussels, 1910.
International Congress on the History of Religions, 3d, Oxford, 1909.
International Congress on Historical Sciences, Berlin, 1908.
International Congress on Household Economy and Arts, Fribourg, 1908.
International Congress on Home Education, 3d, Brussels, 1910.
International Congress on Hygiene and Demography, Berlin, 1908.
International Congress of Mathematicians, 4th, Rome, 1908.
International Congress for Moral Education, London, 1908.
International Congress of Music, Rome, 1911.
International Congress of Orientalists, 15th, Copenhagen, 1908.
International Congress on Photography, Dresden, 1909.
International Congress on Physical Education, Rome, 1911.
International Congress on Popular Education, Paris, 1908.
International Congress of Press Associations, 15th, Rome, 1911.
International Congress for Public Relief and Private Charity, 5th, Copenhagen, 1910.
International Congress of Public Works and Buildings, 3d, Rome, 1911.
International Congress of Railway Engineers, 8th, Rome, 1911.
International Congress on School Hygiene, 3d, Basel.
International Congress on Stenography and Typewriting, Rome, 1911.

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International Congress on Tuberculosis, Washington, 1908.
International Fisheries Congress, Washington, 1908.
International Geographical Congress, Geneva, 1908.
International Industrial Exposition, Tokio, 1912.
International Institute of Agriculture, Rome.
International Institute of Sociology, Rome, 1911.
International Library Conference, 2d, London, 1897.
International Polar Commission, Brussels, 1908.
International Reform Bureau, Washington.
International Sanitary Congress, Venice, 1892.
International School of Peace, Boston.
International Statistical Institute, 1885.
Loan Exhibition of British Art in Berlin (Emperor William's 50th Anniversary), 1908.
Pan-American Scientific Congress, 1st, Santiago, 1908.
Universal Peace Congress, 18th, Stockholm, 1910.
Universal Postal Congress, Washington, 1896.
World's Campaign of International Associations, Brussels, 1910.

International Educational Projects

(The following are given by Mr. Franz Kemény in his treatise, "Entwurf einer Internationalen Gesammt-Akademie: Weltakademie," pp. 28–47, Budapest, 1901.)

Grand collège européan de Richelieu, (1642).
Académie Universelle de Colbert (1666).
Voltaire's Palais des Sciences (1739).
Le Licée François d'un anonyme (1772).
"Die deutscher Gelehrtenrepublik" von Klopstock (1773).
Das "patriosche Institut" von Herder (1795).
Un nouveau Port-Royal de M. le br. de Gérando (1807).
Int. Stiftung für int. wissensch. Bestrebungen in Stockholm (1815).
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(c) *Cities of 250,000 Population and Above*

City	Census year	Population
Alexandria, Egypt	1907	332,246
Amsterdam, Netherlands	1905	557,614
Antwerp, Belgium	1905	291,949
Baltimore, U. S. A.	1910	558.483
Bankok, Siam	est.	600,000
Barcelona, Spain	1900	533,090
Belfast, Ireland	1901	349,180
Berlin, Germany	1906	2,040,148
Birmingham, England	1901	522,182
Bombay, India	1901	776,006
Bordeaux, France	1906	251,917
Bradford, England	1901	279,809
Breslau, Germany	1905	470,904
Bristol, England	1901	339,042
Brussels, Belgium[1]	1905	612,401
Bucharest, Roumania	1900	276,178
Budapest, Hungary	1901	732,322
Buenos Aires, Argentina	1909	1,246,532
Buffalo, U. S. A.	1910	423,715

[1] With Suburbs.

Boston, U. S. A.	1910	670,585

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City	Census year	Population
Cairo, Egypt	1907	651,476
Calcutta, India [1]	1901	1,026,987
Canton, China	est.	1,600,000
Chicago, U. S. A.	1909	2,185,283
Cincinnati, U. S. A.	1910	364,463
Cleveland, U. S. A.	1910	560,663
Cologne, Germany	1905	428,722
Constantinople, Turkey	est.	1,125,000
Copenhagen, Denmark [1]	1901	476,805
Detroit, U. S. A.	1910	465,766
Dresden, Germany	1905	516,996
Dublin, Ireland	1901	290,638
Dusseldorf, Germany	1905	253,274
Edinburgh, Scotland	1901	316,479
Frankfort-on-Main, Germany	1905	334,978
Fuchau, China	1904	624,000
Glasgow, Scotland	1901	735,906
Haidarabad, India [1]	1901	448,466
Hamburg, Germany	1906	802,793
Hangchau, China	1904	800,000
Hankau, China	1904	870,000
Hanover, Germany	1905	250,024
Havana, Cuba	1907	297,159
Hongkong, China	1901	283,905
Jersey City, U. S. A.	1910	267,779
Kiev, Russia	1897	319,000
Kioto, Japan	1903	380,568
Kobe, Japan	1908	345,952
Leeds, England	1901	428,953
Leipzig, Germany	1910	585,743
Lisbon, Portugal	1900	356,009
Liverpool, England	1901	702,247
Lodz, Russia	1897	351,570
London, England	1901	6,581,372
Lucknow, India	1901	264,049
Lyons, France	1906	472,114
Madras, India	1901	509,346
Madrid, Spain	1900	539,835
Manchester, England	1901	606,751
Marseilles, France	1906	517,498
Melbourne, Australia [1]	1901	496,079
Mexico, Mexico	1900	344,721

[1] With Suburbs.

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City	Census year	Population
Milan, Italy	1901	491,460
Milwaukee, U. S. A.	1910	373,857
Minneapolis, U. S. A.	1910	301,408
Montevideo, Uruguay	1904	298,127
Montreal, Canada	1901	267,730
Moscow, Russia	1907	1,359,254
Munich, Germany	1910	595,053
Nagoya, Japan	1903	288,639
Naples, Italy	1901	563,541
Newark, U. S. A.	1910	347,469
New Orleans, U. S. A.	1910	339,075
New York, U. S. A.	1910	4,766,883
Ningpo, China	1904	260,000
Nuremburg, Germany	1910	332,539
Odessa, Russia	1900	449,673
Osaka, Japan	1908	1,117,151
Palermo, Italy	1901	309,694
Paris, France	1906	2,763,393
Peking, China	est.	1,600,000
Philadelphia, U. S. A.	1910	1,549,008
Pittsburgh, U. S. A.	1910	533,905
Riga, Russia	1897	256,197
Rio de Janeiro, Brazil	1905	811,265
Rome, Italy	1901	462,783
Rotterdam, Netherlands	1905	370,390
St. Louis, U. S. A.	1910	687,029
St. Petersburg, Russia	1905	1,678,000
San Francisco, U. S. A.	1910	416,912
Santiago, Chile	1904	334,538
Sao Paulo, Brazil	1902	332,000
Shanghai, China	est.	1,000,000
Sheffield, England	1901	409,070
Stockholm, Sweden	1907	337,460
Suchau, China	1904	500,000
Sydney, Australia	1901	481,830
Teheran, Persia	est.	280,000
Tokyo, Japan	1909	2,168,151
Tunis, Tunis	est.	250,000
Turin, Italy	1901	335,656
Vienna, Austria	1909	2,085,888
Warsaw, Russia	1901	756,426
Washington, U. S. A.	1910	331,069
Yokohama, Japan	1903	326,035

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CHAPTER XI

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APPENDIX

PART I

German Synopsis

WELTERZIEHUNG

Eine Erörterung der günstigen Bedingungen für eine Welterziehung von W. Scott, Sekretär des Erziehungs-Verbandes von New England (New England Educational League) und der Internationalen Erziehungs-Konferenz (International Education Conference).

KAPITEL I

Der Charakter des XIX. Jahrhunderts

Das eben abgeschlossene 19. Jahrhundert hat die Summe der Kenntnisse vermehrt und neue Wissenschaften geboren, aber sein hervorstechender Zug ist eine nach allen Richtungen hin sich erstreckende Tätigkeit. Die persönliche Freiheit ist gefördert worden, die Leibeigenschaft, der fremde Sklavenhandel und die Sklaverei sind in den führenden Ländern abgeschafft. Der Lauf der Freiheit war unaufhörlich und hat dazu beigetragen, die soziale Lage zu verbessern. Unter den bemerkenswerten Tatsachen des Jahrhunderts nennen

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wir den Fortschritt des Handels, die Beförderungsmittel zu Lande und zu Wasser, die Erleichterung des gegenseitigen Verkehrs, Veränderungen in der Regierungsform und grössere nationale Einheiten, die Entwicklung der Presse, die Circulation von Büchern und periodischer Literatur, die Verbreitung und das vergleichende Studium der Religion. Der öffentliche Unterricht ist in den führenden Ländern zu ungeheuren Proportionen angewachsen; die Revolution in der öffentlichen Meinung und die bessere Erziehung sind ebenso bemerkenswert wie irgend eine andere Bewegung des Jahrhunderts. Dies sind vielversprechende Anzeichen für die Zukunft der Menschheit und eröffnen eine neue Ära.

KAPITEL II

Der Gegenstand der Discussion

Die moderne Erziehungstendenz wird von Talleyrand, dem französischen Minister des öffentlichen Unterrichts im Jahre 1791 gut ausgedrückt: Während es für irgend einen unmöglich ist, alles zu lernen, so sollte es einem in einer gut organisierten Gesellschaft möglich sein, irgend etwas zu lernen. Das Resultat ist, die Schule im weiteren Sinne des Wortes lehrt alles und jeden, der zu lernen sucht, innerhalb der Grenzen seiner natürlichen Fähigkeiten. Die einfachste Schule ist eine Schule universaler Gelehrsamkeit, denn die sogenannten drei R's sind typisch und symbolisch für alles Wissen. Die Schule und die Schüler sollen nicht auf Ort, Klasse, Nation, oder bevorzugte Rasse beschränkt sein, sondern die gesamte Menschheit umfassen.

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KAPITEL III

Hindernisse

Die herrschenden Klassen haben tief die Erziehung beeinflusst. Verschiedene herrschende Klassen sind in der Geschichte aufgetreten, wie die der Priester, Soldaten, Gelehrten, Kaufleute, Schriftsteller und anderer. Diese haben die Erziehung gestaltet und ihr Vorschriften gemacht. Allmählich hat sich eine grössere und umfangreichere soziale Einheit entwickelt, und die Theorie der Erziehung wird universaler. Zu den Hindernissen der Erziehung gehörten Rasse, Klasse, Geschlecht, Armut, Örtlichkeit, Tradition. Diese sind durch die Ausdehnung der Gelegenheiten zur Erziehung und durch das Streben nach einer Schule des Volkes oder der modernen Demokratie bedeutend modifiziert oder völlig beseitigt worden.

KAPITEL IV

Der Fortschritt, Voluntarismus

Am Anfang des 19. Jahrhunderts sprechen John Foster in England und andere in anderen Ländern zu Gunsten eines elementaren Unterrichts für das Volk oder die Masse der Gesellschaft. Im Laufe des Jahrhunderts wird Elementarunterricht in den führenden Ländern eingeführt, und in vielen Staaten und Ländern steht allen ausserdem sekundärer und höherer Unterricht offen. Freiwillige Bemühungen seitens hervorragender Persönlichkeiten, wie Peter Cooper, Ezra Cornell, George Peabody, John D. Rockefeller, John Macie

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Smithson, Mary Lyon, John R. Vincent, Dwight L. Moody und viele andere, in den Vereinigten Staaten von Amerika und zahlreiche Philanthropen in anderen Ländern haben zum Fortschritt der Erziehung beigetragen; die erzieherische Arbeit religiöser Körperschaften ist auch ein wichtiger Faktor gewesen; grosse erzieherische Organisationen, wie die Nationale Erziehung Assoziation (National Educational Association) in den Vereinigten Staaten, die Britische Assoziation (British Association for the Advancement of Science), und Körperschaften in anderen Ländern haben viel getan, die Erziehung zu heben. Zahlreiche andere freiwillige oder nicht von der Regierung abhängige Kräfte haben Erziehung auf lokalen, nationalen und internationalen Gebieten gefördert.

KAPITEL V

Fortschritt, Regierung

Die Regierung nimmt einen wichtigen Platz in der Erziehung ein. Ihre Arbeit wird besonders unter der modernen Volksregierung von den religiösen, ethischen, sozialen und industriellen Idealen des Volkes beeinflusst. Die kleinste politische Einheit, in einigen Ländern Dorf oder Distrikt genannt; die Stadt, besonders Städte ersten Ranges mit einer Bevölkerung von einer halben Million oder mehr, der Staat und die Nation nehmen einen Anteil an der Erziehung. Der Übergang von nationaler zu internationaler Arbeit für Erziehung ist kein langer oder schwieriger Prozess. Solche Arbeit ist schon unter verschiedenen indirekten

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Formen und durch internationale Kooperation begonnen. Die weitere Entwicklung solcher Arbeit seitens der Regierung in der Zukunft erscheint unvermeidlich und weist auf Welterziehung hin.

KAPITEL VI

Gründe für Förderung der Erziehung durch die Regierung

Die wichtigsten Gründe für die Teilnahme der Regierung an der Erziehung sind (a) die Polizeitheorie, nach der die Regierung eingesetzt ist, um Person und Eigentum zu schützen. Ein weises System einer Universalerziehung gibt Schutz, weil sie die Volksintelligenz hebt, die die Grundlage der Regierung ist. (b) Der konstruktive politische Körper. Die Bürger müssen erzogen werden, damit jener seine Aufgabe, die bürgerliche Gesellschaft zu erhalten und zu verbessern, erfüllen kann. (c) Die volkswirtschaftliche Idee. Erziehung vermehrt die Erwerbsquellen und den Wert jedes Bürgers. (d) Die Korporationsidee. Die Gesellschaft, wenn gut organisiert, ist eine dauernde Organisation und muss sich durch geeignete Erziehung jedes ihrer Mitglieder schützen. Das ist die Pflicht des ganzen Gesellschaftskörpers. Erziehung ist nicht eine Wohltat des Reichtums, noch eine Notwendigkeit der Armen, weder ein Erfordernis einer sozialen, industriellen oder einer anderen Klasse, sondern eine Angelegenheit des Staates als einer dauernden Korporation oder eines dauernden Gemeinwesens.

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KAPITEL VII

Günstige Umstände

Zu den günstigen Umständen einer Welterziehung gehören die erfolgreiche Erfahrung grosser Gemeinwesen und Nationen in Erziehung; die materiellen Merkmale der zivilisierten Welt — das ist der "Tag der Wege": die gewöhnliche Strasse, die Dampf- und die elektrischen Bahnen, die Dampferlinien; die Erleichterungen des gegenseitigen Verkehrs, wodurch die ganze Welt mit jedem ihrer Teile in Berührung ist; die grösseren Verwaltungseinheiten der öffentlichen Angelegenheiten, die in einigen Fällen jetzt über die nationalen Grenzen hinausgehen und sich auf die ganze Erde erstrecken. Die früher bemerkten volkswirtschaftlichen, korporativen, konstruktiven, etc. Tendenzen zielen auch auf Welterziehung. Alle Gründe, die die lokale und nationale Erziehung stützen, gelten auch für die Erziehung der ganzen Rasse.

KAPITEL VIII

Annäherungen, Beispiele

Dieses Kapitel will die wirksame Natur der früher erörterten Kräfte zeigen, die lokale, staatliche, nationale und internationale Erziehung oder die Erziehung der Menschheit heben, und eine Welteinheit in der Erziehung bewerkstelligen. An vielen Beispielen wird persönlicher Einfluss in dem kleinen Dorfe oder Distrikte gezeigt; in einer Stadt, an den Schenkungen, die Herr

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Andrew Carnegie, Pittsburg, Pa. gemacht; auf einem grösseren Gebiete an der Macdonald-Bewegung in Canada, die auf den Schenkungen Sir William Macdonalds beruht; and den Gaben des Herrn John D. Rockefeller, der die allgemeine Erziehungs-Kommission (General Education Board) einsetzte; an der Rhodes-Stiftung die von Cecil John Rhodes zur Erziehung angelsächsischer junger Männer auf der Universität Oxford gegründet worden ist; an der Schenkung des Herrn Alfred Bernhard Nobel für philanthropische und erzieherische Zwecke, bei deren Verteilung alle Nationalitäten und beide Geschlechter berücksichtigt werden. Man muss aus dem Studium der Sphäre des individuellen Einflusses folgern, dass hervorragende Philanthropen ein wichtiges Element in der Welterziehung sind. Freiwillige Gruppen von Personen, wie Verbände, Vereinigungen von Führern in der Erziehung und anderer sind gleichfalls vielversprechende Faktoren. Das Erziehungswerk der führenden Nationen, das bereits das internationale oder Weltgebiet in Angriff nimmt und in seiner Ausdehnung unbegrenzt ist, hat einen grossen und wachsenden Anteil an der Erziehung über die ganze Welt. Weltwirtschaftslehre, die Erhaltung der Menschheit und der materiellen Hilfsquellen gehören zu den Früchten universaler Erziehung. Welterziehung verbürgt die Sicherheit der Nationen und die Vereinigung von Freiheit und Ordnung. Feindliche Ideen, die Verdacht, Streit und Krieg verursachen, lassen sich vermitteln, wo Intelligenz verbreitet ist. Die Organisation der Intelligenz der Menschheit kann nationale Rivaltität in Kooperation und Freundschaft

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umwandeln und so zu einer vollkommenen socialen Ordnung führen, in der die beiden grossen Ziele der Civilisation: das Wohlergehen des Individuums und der Gesellschaft näher gebracht sind.

KAPITEL IX

Internationale Pläne

Verschiedene Pläne werden hier dargelegt, über die wir uns nicht eingehender äussern mögen, wie (1) der Internationale Erziehungs-Bund (International Education League); (2) die Vereinigung der Nationalen Erziehungs-Gesellschaften (Federation of National Education Societies), (3) der Weltverband der Universitäten; (4) der Verband Internationaler Assoziationen; (5) Weltuniversität (religiös, konfessionslos); (6) Welterziehungsfond oder Stiftung; (7) Vereinigte Stiftung für Internationale Erziehung; (8) Hauptstädtische Erziehungsalliance (Intermetropolitan Educational Alliance); (9) Internationale Vereinigung für Erziehung (unter der Regierung); (10) die Weltreise-Universität; (11) Internationale Korrespondenzschulen; (12) Weltbibliothek und Museum.

KAPITEL X

Statistik

Dieser Abschnitt enthält (a) Welterziehungsstatistik; (b) Internationale Gesellschaften, Kongresse, etc.; (c) Städte von 250,000 Einwohnern und darüber.

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KAPITEL XI

Bibliographie

Die Bibliographie enthält eine Liste von gedrucktem Material, das sich auf viele Seiten des Gegenstandes bezieht. Die Liste könnte bedeutend vermehrt werden.

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PART II

French Synopsis

L'EDUCATION MONDIALE

Discussion des conditions favorables à une campagne pour l'éducation mondiale, par M. W. Scott, secrétaire de la Ligue de l'Education de la Nouvelle-Angleterre et de la Conférence Internationale de l'Education.

CHAPITRE I

Traits Caractéristiques du XIX. Siècle

Le dix-neuvième siècle, qui vient de s'achever, a ajouté à la somme des connaissances et a mis au jour des sciences nouvelles; mais ce qui le distingue le plus, c'est la diffusion de son énergie. La liberté personnelle s'est accrue; le servage, le commerce des esclaves et l'esclavage ont été abolis dans les pays les plus avancés. La marche du progrès a été continuelle et s'est dirigée vers de meilleurs conditions sociales. Au nombre des faits les plus remarquables du siècle se placent le progrès du commerce, les transports par terre et par mer, les facilités des communications, les changements opérés dans le gouvernement et la formation de nationalités plus grandes, le développement de la presse, la circulation des publications périodiques et des livres, la propa-

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gation de la religion et de son étude comparative. La révolution opérée dans l'opinion publique et l'accroissement des chances qu'offre l'education sont aussi remarquables que tout autre mouvement du siècle. Ils sont pleins de promesses pour l'avenir de l'humanité, et ils lui ouvrent une ère nouvelle.

CHAPITRE II

La Question Posée

La tendance de l'éducation moderne est bien exprimée par Talleyrand, ministre de l'Instruction publique en France en 1791: "Comme il est impossible à qui que ce soit d'apprendre toutes choses, il devrait être possible à tout le monde dans une société bien organisée d'apprendre quoi que ce soit." Le resultat est que l'école, considérée d'une manière large, enseigne tout et à tous ceux qui désirent apprendre, dans les limites de leur habilité naturelle. L'école la plus simple est une école de savoir universel, car les trois R, comme on les appelle, sont le type et le symbole de tout savoir. L'école et l'élève ne sont limités ni à la localité, ni au rang social, ni à la nation, ni à la race favorisée, mais contiennent toute l'humanité.

CHAPITRE III

Obstacles

Les classes dirigeantes de la société ont exercé une action puissante sur l'éducation. L'histoire nous en montre de diverses sortes, telles que les classes sacerdotale, militaire, professionnelle, commerciale, littéraire

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et autres. Elles se sont fait leur éducation et lui ont dicté leurs termes. Peu a peu s'est formée une unité sociale plus grande et plus étendue, qui a rendu la théorie de l'éducation plus universelle. Parmi les obstacles que l'éducation a rencontrés sont ceux de la race, de la classe, du sexe, de la pauvreté, de la localité, de la tradition. Ils ont été bien amoindris et même supprimés du fait que les chances de s'instruire sont devenues plus nombreuses, et que le peuple ou la démocratie moderne est en faveur de l'école.

CHAPITRE IV

Progrès Réalisés — Volontarisme

Dans la première partie du dix-neuvième siècle, John Foster en Angleterre et autres dans d'autres pays, demandèrent une éducation élémentaire pour le peuple ou le corps de la société. Dans le cours du siècle, l'éducation élémentaire s'est établie dans les principaux pays, et de plus l'éducation secondaire et supérieure sont accessibles à tous dans beaucoup d'Etats et de pays. Les efforts volontaires de personnalités éminentes telles que Peter Cooper, Ezra Cornell, George Peabody, John D. Rockefeller, John Macie Smithson, Mary Lyon, John R. Vincent, Dwight L. Moody et de beaucoup d'autres aux Etats-Unis d'Amérique, ainsi que de nombreux philanthropes dans d'autres pays, ont contribué au progrès de l'éducation. Les travaux faits par les corps religieux pour l'éducation ont été un facteur important de ce progrès. Enfin les grandes organisations d'éducation comme l'Association Nationale d'Education aux

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Etats-Unis, l'Association Britannique pour le développement de la Science, et d'autres sociétés dans d'autres pays, ont beaucoup fait pour promouvoir l'éducation. Bon nombre d'autres organisations volontaires, en dehors du gouvernement, ont poussé en avant l'éducation sur des territoires locaux, nationaux et de plus grands encore que celui d'une nation.

CHAPITRE V

Progrès Réalisés — Gouvernement

La place que tient l'éducation dans le gouvernement est trés grande. Son oeuvre subit l'influence de l'idéal religieux, éthique, social et industriel du peuple, surtout sous le gouvernement populaire de nos jours. La plus petite unité civile, appelée dans quelques pays le bourg ou le district; la ville, surtout la ville de premier ordre contenant au moins un demi-million de population, l'Etat et la nation ont leur part dans l'éducation. La transition de l'action nationale à l'action internationale pour l'éducation est un procédé qui n'est ni long ni difficile. Une telle action a déjà commencé dans diverses formes indirectes et par la coopération internationale. Il semble inévitable que l'action gouvernementale donne dans l'avenir d'autres développements qui visent à l'éducation mondiale.

CHAPITRE VI

Motifs du Développement de l'Education par le Gouvernement

Les raisons les plus importantes de la participation du gouvernement à l'éducation sont: (a) la théorie de sur-

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veillance qui considère le gouvernement comme une institution destinée à protéger les personnes et les propriétés. Un bon plan d'éducation universelle est une protection, parce qu'il favorise le développement de l'intelligence du peuple, qui est la base du gouvernement. (b) Le corps politique constucteur. On doit instruire le citoyen pour le mettre à même de faire sa part du maintien et de l'amélioration du corps civil. (c) L'idée économique. L'éducation augmente les ressources et la valeur de chaque citoyen. (d) L'idée corporative. La société, bien organisée, est une corporation perpétuelle et doit assurer sa protection par l'éducation de chacun de ses membres. C'est là le devoir de tout le corps social. L'éducation n'est pas un bienfait du riche, ni une nécessité du pauvre, ni une obligation d'une classe sociale, industrielle ou autre, mais une question que intéresse le corps politique comme corporation perpétuelle ou communauté.

CHAPITRE VII

Conditions Favorables

Parmi les conditions favorables à l'éducation mondiale sont les expériences que font avec succès sur ce sujet les grandes communautés et les nations; les traits matériels du monde civilisé, — c'est le "jour des chemins," les chemins ordinaires, les chemins de fer et les chemins électriques, les grandes voies de l'océan, les facilités des communications qui mettent le monde entier en relations avec chacune de ses parties; les unités d'administration des affaires publiques devenues plus grandes,

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et qui dans quelques cas dépassent maintenant les frontières nationales pour devenir mondiales. Les tendances économiques, de corporation, de construction et autres déjà remarquées s'appliquent aussi à l'éducation mondiale. Toutes les considérations qui conviennent à l'éducation locale et nationale sont bonnes aussi pour l'éducation de toute la race humaine.

CHAPITRE VIII

Lignes d'Approche — Illustrations

Ce chapitre vise à montrer la nature effective des moyens déjà discutés pour promouvoir l'éducation locale, d'Etat et nationale et de plus l'éducation internationale, ou l'éducation du genre humain en totalité, pour former une unité mondiale en éducation. L'influence individuelle est illustrée dans une petite ville ou un petit territoire par de nombreux exemples; dans une ville par les libéralités de M. Andrew Carnegie à Pittsburg, Pa.; dans un territoire plus grand par le "Mouvement Macdonald" au Canada, basé sur les libéralités de Sir William Macdonald; par les donations de M. John D. Rockefeller, qui établit le Bureau d'Education Générale des Etats-Unis d'Amérique; par le Fonds des bourses Rhodes, constitué par Cecil John Rhodes pour l'éducation de la jeunesse anglo-saxonne à l'université d'Oxford; par les donations au monde entier de M. Alfred Bernard Nobel pour des fins de philanthropie et d'éducation, et dans l'administration desquelles toutes les nationalités et les deux sexes sont considerés. En étudiant la sphère d'influence individuelle, on en vient

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à la conclusion que les éminents philanthropes constituent un élément important de l'éducation mondiale. Les groupes volontaires de personnes comme les corporations, les associations des chefs de l'éducation et autres sont aussi un facteur plein de promesses. Les travaux des premières nations qui entrent déjà dans l'arène internationale ou mondiale et lesquels sont destinés à une grande expansion, tiennent une part de plus en plus considérable dans l'éducation de l'homme par tout le monde. Les économies du monde, la conservation des ressources matérielles et de l'humanité sont au nombre des fruits de l'éducation universelle. L'éducation mondiale assure la sécurité des nations et l'union de la liberté et de l'ordre. Les idées hostiles, qui causent le soupçon, la discorde et la guerre, peuvent céder à l'arbitrage là, où l'intelligence est bien répandue. L'organisation de l'intelligence de l'humanité peut changer la rivalité en coopération et en amitié, et ainsi nous conduire à un meilleur ordre social où nous approcherons de plus près des deux grands buts de la civilisation: le bien-être de l'individu et celui de la société.

CHAPITRE IX

Plans Internationaux

On présente ici plusieurs plans que nous ne pouvons pas développer comme: (1) Ligue Internationale de l'Education; (2) Fédération des Sociétés Nationales d'Education; (3) Fédération Mondiale des Universités; (4) Fédération des Associations Internationales; (5) Université Mondiale (religieuse, de toutes dénominations);

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(6) Fonds ou Fondations de l'Education Mondiale; (7) Union de Fondations pour l'Education Internationale; (8) Alliance d'Education Intermétropolitaine; (9) Union Internationale de l'Education (Gouvernementale); (10) Université de Voyage Mondiale; (11) Ecoles par Correspondance Internationales; (12) Bibliothèques et Musées Universels.

CHAPITRE X

Statistiques

Cette division comprend (a) Statistiques de l'Education Mondiale; (b) Sociétés Internationales, Congrès, etc.; (c) Villes ayant une population de 250,000 et davantage.

CHAPITRE XI

Bibliographie

La bibliographie a une liste d'imprimés traitant beaucoup de phases du sujet. La liste pourrait être étendue de beaucoup.

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